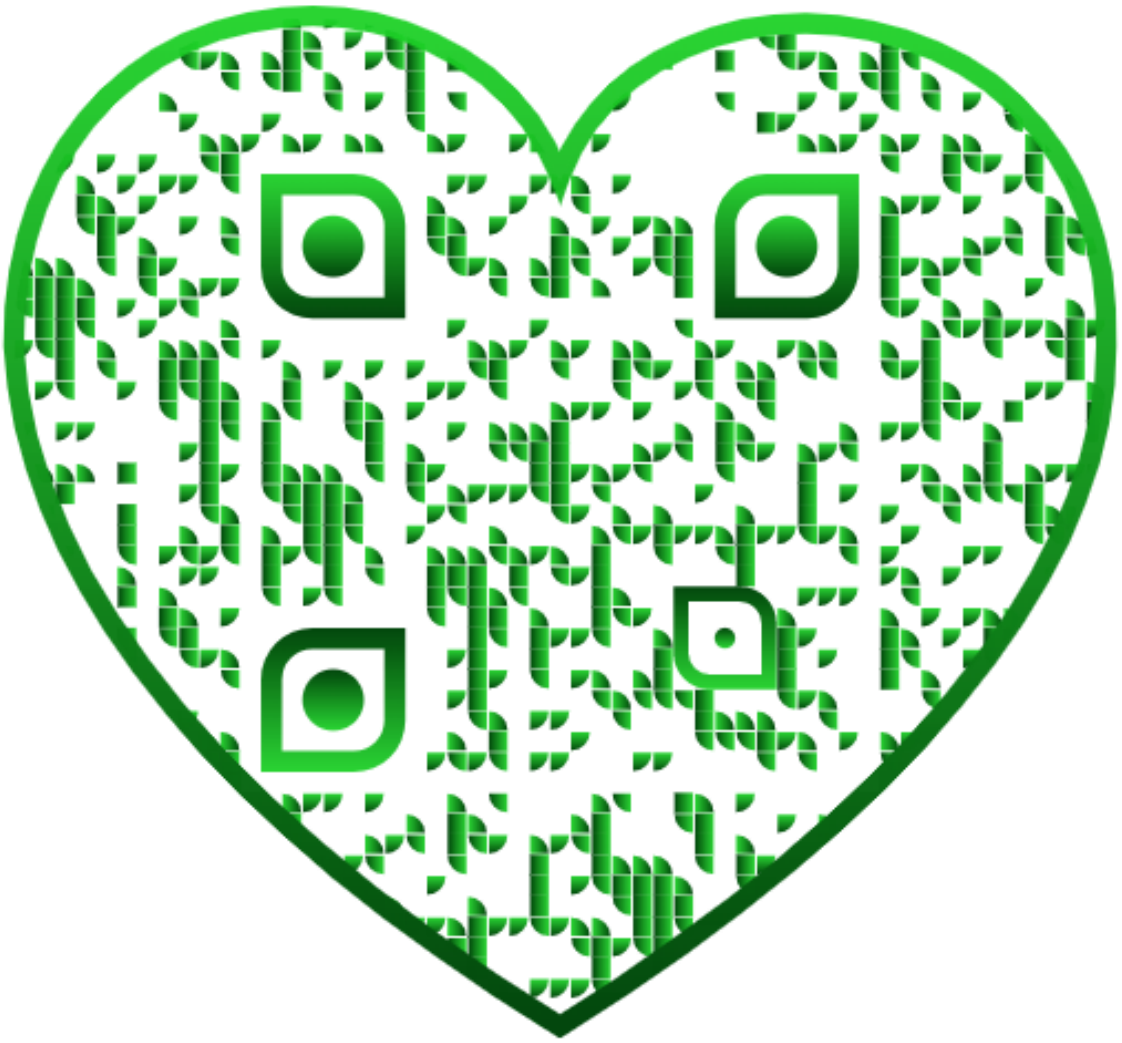
THE BOOK OF GIANTS

THE WATCHERS, NEPHILIM, AND THE BOOK OF ENOCH



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The Watchers, Nephilim, and The Book of Enoch

Joseph Lumpkin

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*1
Introduction

The discovery of the first Dead Sea Scrolls in a remote Judean Desert cave in 1947 is considered one of the greatest archaeological events of the twentieth century.

East of the city of Jerusalem, the mountainous landscape plummets 1200 meters to the lowest point on earth. This is the Dead Sea. Many biblical stories are set in the caves and hills of the region. Here, King David fled from King Saul and hid in the desert's mountain caves. Here Jesus struggled with the devil, resisting temptation. Here, the community of Qumran hid their most valuable treasures, scrolls of ancient wisdom and religious insight.

For thousands of years the Judean Desert held secrets buried by the Jews of Qumarn, a group most scholars refer to as the Qumran Community. Much of this community was made up of the Essenes. This strict sect of Judaism used the caves to protect their literary treasures, which were scrolls hidden in sealed jars, placed deep within the caves perched high in the area of the Dead Sea. These scrolls, and their secrets, were revealed by a young Bedouin shepherd one day in 1947.

Prompted by the loss of one of his sheep, a shepherd of the Ta'amireh tribe left his flock to search for the stray. While searching, he found an opening in the steep hillside. Curious, as many young men are, he tossed a stone into the cave. The rock answered with the sound of pots breaking and he was compelled to investigate. He had stumbled on the greatest find of the century, the Dead Sea Scrolls.

In the caves were a number of pots. The majority of the pots were empty, begging the question, had vandals and thieves been there first, stealing much of the precious treasure. Some of the jars were still intact, with lids sealed in place. He opened the seals to reveal the ancient scrolls. They were wrapped in linen and blackened with age. No rubies, no diamond, no gold. Just a

bunch of old scrolls turning to dust before his eyes.

H e was not impressed. Wondering if he could trade them for anything of value, he and several companions brought the scrolls to Kando, a Bethlehem antiquities dealer, for appraisal. Kando seemed to recognize the age and value of the find, so he sent the Bedouins back to the caves in search of more treasures. They returned with a total of seven scrolls. The boys had no idea of the value of their find and so the Bedouin sold four of the seven scrolls to Kando and three to a second antiquities dealer named Salahi. Kando in turn resold the four scrolls to Archbishop Samuel, head of the Syrian Orthodox Monastery of St. Mark in Jerusalem.

Soon after the announcement of the find, Bedouin treasure hunters and archaeologists descended on the site and the surrounding caves. Ultimately they would find hundreds of ancient scrolls and fragments, including the oldest existing copies of the Hebrew Bible. The scrolls ranged in dates from the third century BCE (mid–Second Temple period) to the first century of the Common Era, before the destruction of the Second Temple in 70 CE. The scrolls provide an unprecedented picture of the diverse religious beliefs of ancient Judaism, and of daily life during the Second Temple period when Jesus lived and preached. While Hebrew is the most frequently used language in the Scrolls, about 15% were written in Aramaic and several in Greek. The Scrolls' materials are made up mainly of parchment, although some are papyrus, and the text of one Scroll is engraved on copper. A quarter of these non-biblical manuscripts are sectarian, and reflect the life and philosophy of a specific community. These core texts consist of eschatological biblical commentaries, apocalyptic texts, liturgical works, and regulations or rules that govern community life.

In the early days of Scrolls research, scholars attributed all of the Qumran scrolls to the Essene community. In recent years however, this consensus has been challenged and modified, though many scholars still maintain a link between the Essenes and the Dead Sea Scrolls.

In that time, the Essenes were one of the three basic sects of Judaism. Jewish sects described in ancient sources were the Pharisee, the Sadducee, and the Essene sect. It is thought the majority of the scrolls were written and hidden

by the Essenes.

One of the many discoveries from the caves of Qumran is a scroll given the name, “The Book of Giants.” It is thought to have been based on the Book of Enoch, a pseudepigraphical Jewish work from the 3rd century BCE, which was based on Genesis 6:1-4. The Book of Giants, like the Book of Enoch, concerns itself with the Nephilim, which, in the Enoch version, are the offspring of fallen angels, who are called the Watchers.

The angels saw the beauty of the daughters of men. The broke their allegiance to heaven, descended to Earth, and married the women, and thus fathered giants. The book attempts to fill in the details about the giants and their offspring that the Book of Enoch is lacking. Indeed, there has been a theory put forth that the Book of Giants was actually part of the Book of Enoch at one time. The text relates how some giants, named Ohya, Hahya and Mahway, sons of the fallen angels, were compelled to dream. In these dreams they foresaw the Biblical Deluge, and their own demise. There is dialog concerning the futility of fighting God or his angels, even though they could conquer any human alive. Seeing their coming fate they seek to enlist the help of Enoch.

The mention of Enoch and the storyline referencing the patriarch places The Book of Giants firmly in the list of “Enochian” texts, along with 1 Enoch, 2 Enoch, and 3 Enoch, also known as The Ethiopic Book of Enoch, The Slavonic Secrets of Enoch, and The Hebrew Book of Enoch respectively.

In the Qumran version of the Book of Giants there is a brief mention of one of the giants, "Ohya", whose name is found in the Babylonian Talmud (Nidah, Ch 9), where it is said Sihon and Og, mentioned in the Book of Numbers, were brothers, as they were the sons of Ohia (Ohya) the son of Samhazai, one of the leaders of the fallen angels in the Book of Enoch.

Samhazai is the same as Samyaza, also Semihazah, Shemyazaz, Shemyaza, Sêmîazâz, Semjâzâ, Samjâzâ, Semyaza, and Shemhazai. He is a fallen angel of apocryphal Jewish and Christian tradition that ranked in the heavenly hierarchy as one of the Grigori (meaning "Watchers" in Greek). The name "Shemyaza(z)" means 'infamous rebellion', the combination of 'shem'

(meaning 'name' or 'fame' [whether positive or negative]) and 'azaz' (which means 'rebellion' or 'arrogance' as a negative particle). This name occurs in the Enochian literature.

We meet the Grigori in several books, some of which are considered apocryphal and some pseudepigrapha (texts written by someone unknown but attributed to authors of prominence, such as 2 Enoch). In the book of 2 Enoch we read:

Chapter 18

1 The men took me on to the fifth heaven and placed me, and there I saw many and countless soldiers, called Grigori, of human appearance, and their size (was) greater than that of great giants and their faces withered, and the silence of their mouths perpetual, and their was no service on the fifth heaven, and I said to the men who were with me: (See 2 Enoch 1:7)

(Note: The Greek transliteration egegoroi is the source of the term Grigori. The egegoroi are the Watchers; a group of fallen angels who mated with mortal women and produced the Nephilim mentioned in the books of Jubilees, 1Enoch, and Genesis 6:4.)

2 Why are they so very withered and their faces melancholy, and their mouths silent, and why is there no service in this heaven?

3 And they said to me: These are the Grigori, who with their prince Satanail (Satan) rejected the Lord of Light. After them are those who are held in great darkness in the second heaven, and three of them went down on to earth from the Lord's throne, to the place Ermon (Mount Hermon), and broke through their vows on the shoulder of the hill Ermon and saw the daughters of men how good they are, and took to themselves wives, and fouled the earth with their deeds, who broke the law and mixing (with the women), giants are born and amazingly large men with great hatred.

(Note: The Hill of Ermon could be Mount Hermon, which is mentioned over a dozen times in the Bible.

4 And therefore God judged them with great judgment, and they weep for their brethren and they will be punished on the Lord's great day.

5 And I said to the Grigori: I saw your brethren and their works, and their great torments, and I prayed for them, but the Lord has condemned them to be under earth until this heaven and this earth shall end for ever.

6 And I said: Why do you stand there, brethren, and do not serve before the Lord's face, and have not put your services before the Lord's face? You

could anger your Lord completely.
7 And they listened to my advice, and spoke to the four ranks in heaven. As I stood with those two men four trumpets sounded together with a loud voice, and the Grigori broke into song with one voice, and their voice went up before the Lord pitifully and touchingly.
A central theme in the Book of Giants is the fact that the giants were the offspring of the Watchers and human women. This theme has varied somewhat between various copies of the Book of Giants.
As it turns out, there are several versions of the Book of Giants. One version of the Book of Giants was spread by the Manichaean religion. The book became widely read and now exists in Syriac, Greek, Persian, Sogdian, Uyghur, and Arabic. Each version is somewhat different from that of the Qumran text, incorporating in each version local myths and legends and the various beliefs of the religions which had adapted the story for their own purpose.

Mani, the founder of the Manichaean religion needed to alter the story in order to fit it into his system. He taught a dualistic system of good and evil. The heavenly origin of the sons of God of Genesis, The Book of Giants, or the Book of Enoch did not fit into Mani's conviction that evil could not come from good. Thus the angels, who were called the Sons of God, were presented as demons and evil entities. This kept the separation between good and evil taught in his religion.

Manichaeism taught a dualistic cosmology describing the struggle between a good, spiritual world of light, and an evil, material world of darkness. These forces were distinct, separate, and always at odds. The forces of good and evil are at war. They battle throughout human history. The world becomes darker as light is gradually removed from the world of matter and returned to its place of origin, the world of light. Mani’s beliefs were based on Mesopotamian Gnosticism and other religious movements.

There are numerous similarities between Mani's Book of Giants and the stories of the giants related in the Enoch literature and in the Book of Jubilees. Both Enoch and Jubilees are part of the Ethiopic Christian canon. Mani's borrowed liberally from earlier Jewish traditions in his religious movement, adapting them as need. This idea was upheld by the discovery of

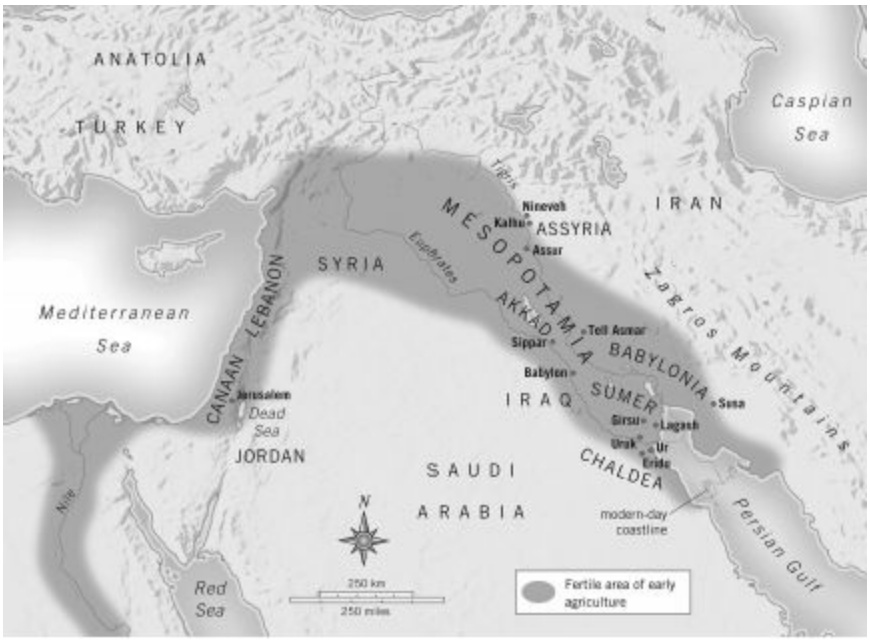
the Dead Sea Scrolls in 1947. J. T. Milik discovered roughly six to ten extremely poorly preserved manuscripts of an Aramaic Book of Giants, apparently the document used by Mani as the basis for his scriptural work. Their dates fall roughly across the first century B.C.E., so presumably the book was composed before this, although how long before remains open to question.

The Aramaic version found at Qumran also describes the Sumerian hero Gilgamesh and the monster Humbaba. The Qumran text was in such poor condition and so fragmented that clear reconstruction was impossible. Pieces of the texts are missing and at times so difficult to reconstruct that the order of certain fragments are unclear, thus the order of certain verses in the texts are “best guess”. Scholars have poured over the small fragments, comparing them to other versions in an attempt to determine the proper flow. However, versions vary so widely that there are places, for example in the Manichaean version, that have no analog to the Aramaic version. Even with part of the text missing, the Book of Giants gives us information on how the ancients thought about fallen angels, the Watchers, the Nephilim, and the patriarch Enoch. Certainly, the Book of Giants can be used to augment and expand on the story given to us in the Book of Enoch.

The Aramaic Book of Giants draws on ancient Near Eastern myths and the Manichean version draws on Iranian myths. Two of the evil giants in the Aramaic version are named Gilgamesh and Hobabis. Gilgamesh is an epic figure in Sumerian and Akkadian literature, best known from the Epic of Gilgamesh, a work whose importance in ancient Mesopotamia was comparable to that of the Homeric epics in ancient Greece. Gilgamesh was said to be the king of Uruk. Uruk was an ancient city of Sumer and later Babylonia, situated east of the present bed of the Euphrates River, some 30 km east of modern As-Samawah, Al-Muthann ā , in modern day Iraq. It is thought Gilgamesh lived sometime between 2800 and 2500 BC. The latest and most comprehensive telling of the Gilgamesh legend was the twelve-tablet Standard Babylonian Version, compiled circa 1200 BC by the priest Sîn-l ē qi-unninni.

If one views the map that follows, it is easy to see how an ancient poem of the King of Sumer could have influenced the religion of Mani, a Babylonian,

since Babylonia is modern-day Iraq. Likewise, it is easy to see how the actual name of Gilgamesh and the legends of his great strength recounted in the epic could have been used in a text found along the Dead Sea, since Iraq is in the region. Indeed, the path of transmission follows the area of agriculture in ancient times.



According to the Epic, Gilgamesh, a mortal demigod, meets Utnapishtim, the Babylonian version of Noah and the only man to survive the Flood. Utnapishtim was made immortal by the gods. In the Manichaean version, the giant Hobabiš , who is also called Humbaba, takes someone's wife. The giants fall out among themselves and begin killing one another, as well as other creatures.

The giants, Gilgamesh and Hobabis, of the "Book of Giants" appear to be the same as Gilgamesh and Humbaba/Huwawa of the "Gilgamesh Epic." In another version, Atanbush is mentioned and seems to be the same as Utnapishtim, the immortal. Since there are lost passages in the Aramaic Book of Giants he may have made an appearance there also.

Milik has translated and published an edition of some of the Aramaic fragments of the Book of Giants, which tells of the angels Šemihaza and Aza'el making a bet with God that if they were to descend from heaven to earth they would be able to resist the urge to sin. However, soon they could not restrain themselves from becoming sexually involved with the women they found to be so beautiful. As this kind of relationship tends to loosen the jaws of men and angels, they found themselves revealing secrets reserved for

heavenly beings and restricted from humankind. Šemihaza (Samyaza) begets sons named Heyya and Aheyya. Heyya and Aheyya each have dreams foretelling their destruction. The angel Metatron (another name for the deified Enoch after his ascension to heaven) sends them a warning of the coming Flood.

Both dreams predict the coming of the Flood and the destructions of all human beings except Noah and his three sons. The giants, who are the sons of the angels, are killed in the Flood. Šemihaza repents and suspends himself upside down between heaven and earth. Aza'el refuses to repent and becomes a demon who entices men to corrupt deeds and who bears the sins of Israel on the “Day of Atonement” (cf. Lev 16:7-10).

Although there are parallels with the Book of Enoch, we must ask whether the Book of Giants is a Jewish work. Certainly, the discovery of the Aramaic version in the caves of Qumran points to the fact that the Essene community, a sect of Judaism, viewed that version as Jewish. The dates of the Aramaic manuscripts rule out the possibility of it being a Christian composition. However, the text contains Babylonian mythic material. This would seem to suggest the Jews borrowed from a polytheistic myth in a type of cross-pollination of mythic tales. The story does place the borrowed ideas into the proper light for Jewish literature. The Babylonian mythic figures are cast in an evil light and staged as wicked giants.

Since some have speculated that the Book of Giants was either part of or an expansion of the Book of Enoch, also called, 1 Enoch, we will examine the Book of Giants alone and also within the text of the Book of Enoch. There is a strong connection with the Book of Enoch, in a section called, “The Book of the Watchers” (1 Enoch 1-36). The reader is strongly advised to read Enoch, and especially that section, before reading the Book of Giants. The story will make much better sense if you do. Because of the need for this clarification the Book of Enoch will be included in the volume.

There have been many attempts to reconstruct the sequence and content of the Aramaic Book of Giants. There are instances where the various sequences

of events are unclear. I generally follow Stuckenbruck's sequence of events. Since the text is so fragmented and at times not fully comprehensible, it is best to first present an overall flow or meaning of the storyline. We will now explore the story presented in the Book of Giants.

*2
The Aramaic Version of the Book of Giants

(Following is synopsis of the storyline of the Book of Giants, the Aramaic version.)

The fallen angels, also called the Watchers, lusted after and mated with human women, who gave birth to their offspring called the Nephilim. The Nephilim were monstrous and bloodthirsty giants. They killed and consumed the animals, plants, cattle, and humans of the earth. Having experienced sex for the first time, they not only consumed the creatures they found, but according to one version they sexually abused them as well. These events were reported to Enoch.

Enoch exulted God and praised him for his glory, power, and for his creation.

Several giants, including Hobabis (Humbaba), Mahaway, and perhaps the Watcher Baraq'el, discussed killing humans.

The giants had dreams predicting a great flood in which they would perish. The first dream was of a stone writing-tablet submerged in water. In this dream most names on the tablet were washed away but three names remained. One version of the dream was of an angel defacing the tablet as a symbol of the destruction brought about on Earth. In defacing the tables, three names could not be erased, symbolizing the floods destruction with only three men remaining alive on Earth. There was also a second a dream which referred to a garden being destroyed. After the destruction three plant shoots or trees were left in a garden. In the second dream an angel descended and cut down all but three shoots in a garden. The text may be interpreted as three young trees or three plant shoots. (The three shoots and names represent the three sons of Noah).

The Giants met, counseled with one another, and decided to ask for help. Mahaway consulted Enoch the first time.

The giants Ohyah and Mahaway had a conversation in which Mahaway told Ohyah something he heard while in the presence of his father, the Watcher Baraq'el. Ohyah responded that he too had heard of the "four marvels". He compared it to the stages of childbirth.

(Baraq'el or Baraqiel was the 9th Watcher of the 20 leaders of the 200 fallen angels that are mentioned in an ancient work called the Book of Enoch. There were 200 Watchers who descended. They were grouped like soldiers with a leader for each team of ten. There were 20 leaders for the total of 200 Watchers. The name Baraq'el means "lightning of God", which is fitting since it has been said that Baraq'el taught men astrology during the days of Jared or Yered.)

Gilgamesh, one of the giants, proclaimed that despite his great strength and courage, and his ability to kill any human, he had been unable to prevail in a war against a number of heavenly beings (archangels). He lamented that he had no hope of surviving a full on battle with them.

Ohyah said he was made to dream a very disturbing dream. As it turned out, the giants were having nightmares and visions. Gilgamesh also had a dream and was told to recount it.

Ohyah spoke to his brother Hahyah about the Watcher, Azazel. Azazel was one of the Watchers, and father to some of the giants. God condemned Azazel. The giants realize there was no escape and they must die for their terrible deeds. Ohyah had not dared to sleep due to a vision that disturbs him so deeply it frightened him into being afraid to sleep. In the assembly of the giants they discussed their great fear of being killed and how their coming corporeal death in the Flood would strip their bodies from their spirits and reduce them to evil spirits.

The Watchers were imprisoned. They told the giants they could not win the coming battle. The giants would be defeated.

Mahaway and the two tablets were discussed. The second tablet was a letter from Enoch to the Watcher Šemihaza (Samyaza) and his fellow watchers.

They were rebuked for their sins and for producing the giants. Their actions were labeled “corrupt” and had come to the attention of the archangel Raphael. They were told they would be destroyed. Raphael told them to release their hostages and to pray.

Ohyah relayed a message from Gilgamesh and Hobabis, which involved the cursing of "the princes". This cheered the giants. (We assume the princes are the angels, and the Watchers’ curses had no affect on them.)

Two giants, Ohyah and Hahyah, had dreams. Hahyah described his dream in the assembly of the giants. He dreamed of gardeners watering a garden, which produced great shoots or trees. But the garden was destroyed in a deluge of water and fire. The other giants were unable to interpret his dream. Hahyah proposed that they consult Enoch for an interpretation. Then his brother, Ohyah told of his dream, in which God descended to the earth. Thrones were set up, and God sat on His throne in the midst of angels. God judged based on what was written in certain books. The giants asked Mahaway to go to Enoch, whom he had encountered before, to ask him to interpret the dreams.

Mahaway took wing and flew across the "Great Desert.” Enoch saw him and called out to him. Mahaway referred to this encounter as his second visit. Mahaway asked Enoch to interpret the dreams. Enoch listened to the accounts of the dreams and foretold the violent deaths of a number of Watchers and Giants (Nephilim). Although the Watchers and Giants asked for forgiveness and peace, Enoch told them God had declared there will be "no peace to you."

Enoch blessed and praised God.

The Aramaic version was thought to belong in the Book of Enoch at one time. We will attempt to place it back into the Book of Enoch in some reasonable order and reconstruct the text.

Following is a reconstructed text. The order of some fragments is not certain and may not follow the preceding outline.

Translation of the Aramaic Version found the caves of Qumran.
Unreadable or missing portions of the text are signified by … within the text. The symbol […] signifies a phrase or portion thereof.

Book of Giants -- Reconstructed Texts
The wicked angels decend, bringing both knowledge and havoc.

1Q23 Frag. 9 + 14 + 15 [. . .] they knew the secrets of [. . .] . . . sin was great in the earth [. . .] [. . .] and they killed many [. .] [. . .] they begat giants [. . .]

4Q531 Frag. 3 [. . .] everything that the earth produced [. . .] [. . .] the great fish [. . .] [. . .] the sky with all that grew [. . .] [. . . fruit of the earth and all kinds of grain and all the trees [. . .] [. . .] beasts and reptiles . . . all creeping things of the earth and they observed all [. . .] [. . .] every harsh deed and [. . .] utterance [. . .] [. . .] male and female, and among humans [. . .]

1Q23 Frag. 1 + 6 [. . .] two hundred donkeys, two hundred asses, two hundred . . . rams of the flock, two hundred goats, two hundred . . . beast of the field from every animal, from every bird [. . .] [. . .] for miscegenation (inbreeding of people considered to be of different races) [. . .]

4Q531 Frag. 2 [. . .] they defiled [. . .] [. . . they begot] giants and monsters [. . .] [. . .] they begot, and, behold, all [the earth was corrupted . . .] [. . .] with its blood and by the hand of [. . .] giant's which did not satisfy them and [. . .] [. . .] and they were seeking to devour many [. . .] [. . .] [. . .] the monsters attacked it.

4Q532 Col. 2 Frags. 1 - 6 [. . .] flesh [. . .] All . . . monsters [. . .] will be [. . .] [. . .] they would arise [. . .] lacking in true knowledge [. . .] because [. . .] [. . .] the earth [grew corrupt . . .] mighty [. . .] [. . .] they were considering [. . .] [. . .] from the angels upon [. . .] [. . .] in the end

it will perish and die [. . .] [. . .] they caused great corruption in the [earth . . .] [. . . this did not suffice to [. . .] "they will be [. . .]

2Q26 [. . .] they drenched the tablet in the water [. . .] [. . .] the waters went up over the [tablet . . .] [. . .] they lifted out the tablet from the water of [. . .]

4Q530 Frag.7 [. . .] this vision] is for cursing and sorrow. I am the one who confessed [. . .] the whole group of the castaways that I shall go to [. . .] [. . . the spirits of the slain complaining about their killers and crying out [. . .] that we shall die together and be made an end of [. . .] much and I will be sleeping, and bread [. . .] for my dwelling; the vision and also [. . .] entered into the gathering of the giants [. . .]

6Q8 [. . .] Ohya and he said to Mahway [. . .] [. . .] without trembling. Who showed you all this vision, my brother? [. . .] Barakel, my father, was with me. [. . .] Before Mahway had finished telling [what he had seen . . .] [. . . said] to him, Now I have heard wonders! If a barren woman gives birth [. . .]

4Q530 Frag. 4 [There]upon Ohya said to Hahya . . .] [. . . to be destroyed] from upon the earth and [. . .] [. . .]the earth. When [. . .] they wept before [the giants . . .]

4Q530 Frag. 7 [. . .] your strength [. . .] [. . .] After that, Ohya said to Hahya [. . .] Then he answered, It is not for us, but for Azaiel, for he did [. . . the children of] angels are the giants, and they would not let all their proved ones] be neglected [. . . we have] not been cast down; you have strength [. . .]

4Q531 Frag. 1 [. . .] I am a giant, and by the mighty strength of my arm and my own great strength [. . .] any one mortal, and I have made war against them; but I am not [. . .] able to stand against them, for my opponents [. . .] reside in Heaven, and they dwell in the holy places. And not [. . . they] are stronger than I. [. . .] of the wild beast has come, and the wild man they call

me. [. . .] Then Ohya said to him, I have been forced to have a dream [. . .] the sleep of my eyes vanished, to let me see a vision. Now I know that on [. . .] [. . .] Gilgamesh [. . .]

6Q8 Frag. 2 three of its roots [. . .] while I was [watching,] there came [. . . they moved the roots into] this garden, all of them, and not [. . .]

4Q530 Col. 2 concerns the death of our souls [. . .] and all his comrades, and Ohya told them what Gilgamesh said to him [. . .] and it was said [. . .] "concerning [. . .] the leader has cursed the potentates" and the giants were glad at his words. Then he turned and left [. . .]

(So much of the Aramaic version is missing in this area of the text that to reconstruct the flow we have used the Manichean version to supplement.)

Thereupon two of them had dreams and the sleep of their eye, fled from them, and they arose and came to [. . . and told] their dreams, and said in the assembly of [their comrades] the monsters [. . . In] my dream I was watching this very night [and there was a garden . . .] gardeners and they were watering [. . . two hundred trees and] large shoots came out of their root [. . .] all the water, and the fire burned all [the garden . . .] They found the giants to tell them [the dream . . .]

[. . . to Enoch] the noted scribe, and he will interpret for us the dream. Thereupon his fellow Ohya declared and said to the giants, I too had a dream this night, O giants, and, behold, the Ruler of Heaven came down to earth [. . .] and such is the end of the dream. [Thereupon] all the giants [and monsters! grew afraid and called Mahway. He came to them and the giants pleaded with him and sent him to Enoch, the noted scribe. They said to him, Go [. . .] to you that [. . .] you have heard his voice. And he said to him, He will [. . . and] interpret the dreams [. . .] how long the giants have to live. [. . .]

[. . . he mounted up in the air] like strong winds, and flew with his hands like eagles . . . he left behind] the inhabited world and passed over Desolation, the great desert [. . .] and Enoch saw him and hailed him, and Mahway said to him [. . .] hither and thither a second time to Mahway [. . .] The giants

await your words, and all the monsters of the earth. If [. . .] has been carried [. . .] from the days of [. . .] their [. . .] and they will be added [. . .] [. . .] we would know from you their meaning [. . .] [. . .] two hundred trees that from heaven [came down . . .]

One version adds:
. . " . . for the closed door of the sun will open, the sun's light and heat will descend and set your wings alight. You will burn and die," said he. Having heard these words, I beat my wings and quickly flew down from the air. I looked back: Dawn had . . . ., with the light of the sun it had come to rise over the Kögmän mountains. And again a voice came from above. Bringing the command of Enoch, the apostle, it said: "I call you, Vir ō gd ā d (Baraq'el), . . . I know . . . his direction . . . you . . . you . . . Now quickly . . . people . . . also . . .

(This ends the Manichean addition.)

4Q530 Frag. 2 The scribe [Enoch . . .] [. . .] a copy of the second tablet that [Enoch sent . . .] in the very handwriting of Enoch the noted scribe [. . . In the name of God the great] and holy one, to Shemihaza and all [his companions . . .] let it be known to you that not [. . .] and the things you have done, and that your wives [. . .] they and their sons and the wives of [their sons . . .] by your licentiousness on the earth, and there has been upon you [. . . and the land is crying out] and complaining about you and the deeds of your children [. . .] the harm that you have done to it. [. . .] until Raphael arrives, behold, destruction [is coming, a great flood, and it will destroy all living things] and whatever is in the deserts and the seas. And the meaning of the matter [. . .] upon you for evil. But now, loosen the bonds binding you to evil [. . .] and pray.

4Q531 Frag. 7 [. . . great fear] seized me and I fell on my face; I heard his voice [. . .] [. . .] he dwelt among human beings but he did not learn from them [. . .]

This ends the Aramaic Version.

*3
The Manichean Version of the Book of Giants

Fragments of and allusions to the Manichean version of the Book of Giants have been recovered in medieval manuscripts in various languages, including Middle Persian, Sogdian, Uygur, Coptic, Parthian, and Latin. The following is a summary of the surviving fragments and allusions, which has been placed in a sequence, which reveals a logical story line. There could be other possible sequences of the fragmented verses.

Some of the Manichean versions adapted the story of the giants to fit Iranian mythology. Skjaervø discusses these adaptations at length. Three of the most striking adjustments have to do with the names of major characters. Sahm is the name of an immortal dragon slayer in later Iranian epic. His name is given to the giant Ohyah. Ohyah's brother, Hahyah, is given the name Nariman, who in Iranian epic is a figure closely connected to Sahm; either identified with him or presented as one of his close relatives. The name of the father of the giant Mahaway, the demon "Virogdad," means "given by lightning" in Persian, a loose translation of "Baraq'el," which is Hebrew for "lightning of God." The Watcher Baraq'el seems to be the father of Mahaway in the Aramaic version of the Book of Giants.

Following is a synopsis of the storyline of the Manichean version of the Book of Giants.

The two hundred demons descended to earth.

The watchers forsook their duties and descended to Earth because of the beauty of the human women. Some thought they could resist the allure, but they could not.

They begin having sex with the women. The demons revealed forbidden arts

and spiritual mysteries. Some shared their power to seduce the women. In doing these things the Watchers brought ruin on the earth.

The descent from their estate and revealing to humans their secrets of power angered the angels and God.

Enoch warned that the coming of the two hundred demons (Watchers) will lead only to "hurting speech" and "hard labor."

Watchers subjugated the human race, killing hundreds of thousands of the righteous in battle, forcibly marrying beautiful women, and enslaving the nations. The Watchers "veil" which seems to mean they hid themselves among humans to keep the angles sent from God from finding them.

The righteous endured burning and Enoch is mentioned.

The Watcher, Šamizad (Šemihaza), begat two giant sons, Sahm (Ohyah) and Pat-Sam (Ahyah/Hahyah). The other demons and Yaksas begat the rest of the giants. These are the Nephilim.

(Versions of the Book of the Giants were influenced by local traditions. The names of Ohya as Sahm were introduced via myths pertaining to that Iranian hero; this explains the "immortality " of Sahm. The name of the country of Aryan-Vezan = Airyana Vaelah and the change of the mountain to " Kgmin mountains" substituting for "Mount Hermon " reflect changes due to influence by local myths, names, landscape and terrain.)

The giants grew up and brought destruction and ruin upon the earth and the human race. The lamentation of humanity reached up to heaven.

The God, Yima, accepted the prayers and worship of mankind as they begged him for help.

The giants boasted that Sahm and his brother would live and rule forever because their power and strength were unequalled among men. (This is a possible parallel to the Aramaic version of Gilgamesh.)

The giant Hobabiš (Humbaba) robbed another of his wife. The giants argued among themselves and began killing one another and other creatures. Sahm and his brother were mentioned. Sahm had a dream in which a tablet was thrown in water. The Tablet contained three signs, portending woe, battle, and destruction. Nariman had a dream about a garden full of trees in rows. He saw two hundred trees.

A list of proverbs was recited. Nariman reported what he saw in the dream. In the dream some were weeping and lamenting and many others were sinful rulers.

The giant Mahaway, son of Virogdad (Baraq'el), wanted to seek out Enoch. As he flew he heard a voice as the sun began to rise warning him. The heavenly voice told him that if he had flown too high the sun would set his wings on fire. The voice told him he must descend. The voice guided him to Enoch, who hails him and meets him. (This seems to be an adaptation of the Icarus myth). He lands and the voice leads him to. As he approached Enoch hailed him.

The dream was recounted to Enoch who interpreted the dream, indicating that the trees represent the "Egregoroi" (Greek for "Watchers," and the same as the Grigorgi). He also mentioned the giants who were born of women. The trees are pulled up.

Mahaway was ordered not to run away but to bring the message written on two stone tablets, showing it first to Nariman. He brought them to share the contents of one tablet with the giants, however the content pertained to the demons. Šamizad told him to read the writing to Enoch (or have Enoch read it).

Enoch delivered a message of judgment to the demons and their children, telling them that they will “have no peace” and that they will see the destruction of their children (the giants). He stated the giants ruled for one hundred twenty years. Enoch predicted an era of earthly fertility and birth after the Flood.

Sahm exhorted the other giants to cheer up and eat but they were too

sorrowful to eat and instead they fell asleep. Mahaway went to Atanbush (Utnapistim) (this is probably another name for Enoch) and told him everything. When Mahaway returned, Sahm had a dream in which he ascended to heaven. He saw the water of the earth consumed with heat. A demon came out of the water. Some beings (the protecting spirits?) were invisible but he saw the heavenly rulers.

Here, the text is not clear. Sahm, Šamizad, and Mahaway had a conversation. Mahaway mentioned his father, Virogdad (Baraq'el). There are references to weapons and blessings on someone who witnessed something not intended for them to see but he escaped with his life. Sahm and Mahaway searched for something.

Assurance was given to Mahaway that he will be protected from Sahm but nevertheless Sahm and Mahaway argued and began to fight. Keep in mind, these appear to be brothers.

The wicked demons were glad to see the "apostle" (Enoch). They gathered before him, begging for mercy and promising to reform their ways. They hoped for him to intervene.

Enoch warned the demons that they would be placed in fire and taken to face eternal damnation. The demons believed they would never lose their power but they did not know their power would not matter. He also addressed their "sinful misbegotten sons" (the giants) and described how the righteous will fly over the fire of damnation and gloat over the souls inside it.

The demons, took some heavenly helpers hostage. As a result the angels descended from heaven, terrifying the two hundred demons, who took human form and hide among human beings. This was called "veiling".

The angels separated out the human beings and posted a watch over them. The angels seized the giants from the demons, and led "them" (the children of the giants) to safety in thirty-two distant towns prepared for them by the "Living Spirit" at Aryan Wezan (the traditional homeland of the Indo-Iranians) in the vicinity of the sacred Mount Sumeru and other mountains. These people originated the arts and crafts.

The two hundred demons fought a massive and fiery battle with the four angels. Two-hundred demons were the 200 Watchers of fallen angles of the Aramaic version.

Atanbush battled, accompanied by Watchers and giants, and three of the giants were killed. An angel and other beings were also killed.

Ohyah and Ahyah resolved to keep their promise to do battle, and they boast of their power and strength.

God commanded four angels to bind the Egregoroi with everlasting chains in a dark prison and the angels annihilated their children.

Even before the rebellion of the Egregoroi, this prison had been built for them under the mountains. In addition, thirty-six towns had been prepared for the habitation of the wicked and long-lived sons of the giants before they were even born.

Ohyah (or Ahyah), the primordial monster Leviathan, and the archangel Raphael engaged in a great battle, "and they vanished."

Author's note: According to one tradition, Ohyah survived the Flood and fought this battle after the flood. There is a myth of a Watcher named Og surviving the flood. This attempts to answer the question as to where giants such as Goliath came from. According to the legend, Noah had mercy on Og, who was found clinging to the ark after the waters had risen and set the ark afloat. Og clung to the door of the ark until the waters receded. During the flood Noah fed the giant. After the flood was over Og went his own way.

In another legend Og was so tall the waters only covered his feet. Another legend has him going to Palestine, were there was no flood.

The Jewish Encyclopedia states:
—Biblical Data:
Amorite king of Bashan, who reigned in Ashtaroth and was conquered by Moses and Israel in the battle of Edrei (Num. xxi. 33), sixty fortified cities,

with high walls, gates, and bars, comprising the region of Argob, being taken and given to the children of Machir, son of Manasseh (Deut. iii. 13; Josh. xiii. 31). Og was one of the giants of the remnant of the Rephaim. His iron bedstead in Rabbath, the capital of Ammon, is described as having been nine cubits in length and four cubits in breadth (Deut. iii. 11).

—In Rabbinical Literature:
Og was not destroyed at the time of the Flood (Niddah 61a), for, according to one legend, the waters reached only to his ankles (Midr. Pe ṭ irat Mosheh, i. 128, in Jellinek, "B. H." ii.). Another tradition states that he fled to Palestine, where there was no flood (Rashi to Niddah, ad loc.); while, according to a third legend, he sat on a rung of the ladder outside the ark, and, after he had sworn to be a slave to Noah and his children, received his food each day through a hole made in the side of the ark (Pir ḳ e R. El. ch. xxiii.). Og was known also as "Ha-Pali ṭ " (see Gen. xiv. 13).

It was Og who brought the news to Abraham of the captivity of Lot. This he did, however, with an evil motive, for he thought that Abraham would seek to release Lot and would be killed in battle with the great kings, and that he, Og, would be able to marry the beautiful Sarah (Gen. R. xlii. 12). A long lease of life was granted him as a reward for informing Abraham, but because of his sinister motive he was destined to be killed by the descendants of Abraham. Og was present at the banquet which Abraham gave on the day Isaac was weaned (comp. Gen. xxi. 8). As Og had always declared that Abraham would beget no children, the guests teasingly asked him what he had to say now that Abraham had begotten Isaac, whereupon Og answered that Isaac was no true descendant since he could kill Isaac with one finger. It was in punishment for this remark, one legend declares, that he was condemned to live to see a hundred thousand descendants of Abraham and to be killed in battle against them. (Gen. R. liii. 14). When Jacob went to Pharaoh and blessed him (Gen. xlvii. 7), Og was present, and the king said to him: "The grandson of Abraham, who, according to thy words, was to have no descendants, is now here with seventy of them." As Og cast an evil eye upon the children of Israel, God foretold that he would fall into their hands (Deut. R. i. 22).

Death of Og.

During the battle of Edrei (Num. xxi. 33) Og sat on the city wall, his legs, which were eighteen ells long, reaching down to the ground; Moses did not know what monster he had before him until God told him that it was Og. Og hurled an entire mountain against the Israelites, but Moses intercepted it (Deut. R. l.c.). According to another legend, Og uprooted a mountain three miles long, intending to destroy all Israel at once by hurling it upon their camp, which was also three miles in length; but while he was carrying it upon his head a swarm of locusts burrowed through it, so that it fell round his neck. When he attempted to throw off this unwieldy necklace long teeth grew from both sides of his mouth and kept the mountain in place. Thereupon Moses, who was himself ten ells tall, took an ax of equal length, jumped upward ten ells, so that he could reach Og's ankles, and thus killed him (Ber. 54b).

Shabbat (151b) and 'Erubin (48a) also indicate that Og was regarded as an unusually large giant. A legend says that a grave-digger pursued a stag three miles inside of one of Og's bones without reaching the other end (Niddah 24b).

The Manichean version states that three thousand, two hundred and eighty years passed between the time of Enoch and the time of King Vishtasp, who ruled at the time of the prophet Zoroaster, who, along with Buddha and Christ, was an apostle who came before the final apostle Mani. This draws a connection from Enoch to the great prophets, and then to Mani, and places Mani on their same spiritual level.

Fragments of the Book of Giants were written in Kawan, which is a Middle-Persia Language.
The fragments were so small and broken it has proved impossible, so far, to re-establish the original order of the pages. In the text below some of the order is uncertain. Unreadable or missing portions of the text are signified by … within the text.

The Manichean Version of the Book of Giants

. . . hard . . . arrow . . . bow, he that . . . S ā m said: "Blessed be . . . had he seen this, he would not have died." Then Shahm ī z ā d said to S ā m, his son: "All that M ā hawai . . ., is spoilt." Thereupon he said to . . . "We are . . . until . . . and . . . that are in the fiery hell . . . As my father, Vir ō gd ā d, was . . ." Shahm ī z ā d said: "It is true what he says. He says one of thousands. For one of thousands . . . .". S ā m thereupon began . . . M ā hawai, too, in many places . . . until to that place he might escape and . . .

. . . Vir ō gd ā d . . . H ō b ā b ī š robbed Ahr . . . of his wife. Thereupon the giants began to kill each other and to abduct their wives. The creatures, too, began to kill each other. S ā m . . . before the sun, one hand in the air, the other … whatever he obtained, to his brother . . . . imprisoned . .. over To the angels . . . from heaven. to . . . threw (or: was thrown) into the water. Finally . . . in his sleep saw three signs, [one portending . . .], one woe and flight, and one . . . annihilation. Nar ī m ā n saw a garden full of trees in rows. Two hundred . . . came out, the trees. . .

. . . Enoch, the apostle, . . . gave a message to the demons and their children: To you . . . not peace. The judgment on you is that you shall be bound for the sins you have committed. You shall see the destruction of your children. ruling for a hundred and twenty years . . . wild ass, ibex . . . ram, goat, gazelle, . . . oryx, of each two hundred, a pair . . . the other wild beasts, birds, and animals and their wine [shall be] six thousand jugs . . . irritation of water . . . and their oil shall be . . .

. . . father . . . nuptials . . . until the completion of his . . . in fighting . . . and in the nest Ohya and Ahya . . . he said to his brother: "get up and . . . we will take what our father has ordered us to. The pledge we have given . . . battle." And the giants . . . together . . . "Not the . . . of the lion, but the . . . on his . . . Not the . . . of the rainbow, but the bow . . . firm. Not the sharpness of the blade, but the strength of the ox. Not the . . . eagle, but his wings. Not the . . . gold, but the brass that hammers it. Not the proud ruler, but the diadem on his head. Not the splendid cypress, but the . . . of the mountain . . .

. . . Not he that engages in quarrels, but he that is true in his speech. Not the evil fruit, but the poison in it. Not they that are placed in the skies but the God of all worlds. Not the servant is proud, but the lord that is above him. Not one that is sent . . ., but the man that sent him". Thereupon Nar ī m ā n . . . said . . . And in another place I saw those that were weeping for the ruin that had befallen them, and whose cries and laments rose up to heaven. And also I saw another place where there were tyrants and rulers . . . in great number, who had lived in sin and evil deeds, when . . .

. . . many . . . were killed, four hundred thousand Righteous . . . with fire, naphtha, and brimstone . . . And the angels veiled or: covered, or: protected, or: moved out of sight Enoch. Chose and extracted and listened . . . and ravished them. They chose beautiful women, and demanded . . . them in marriage. Sordid . . . all . . . carried off . . . severally they were subjected to tasks and services. And they . . . from each city . . . and were, ordered to serve the . . . The Mesenians were directed to prepare, the Kh ū zians to sweep and water, the Persians to . . .

[On the Five Elements]

. . . slaying . . . righteous . . . good deeds . . . . elements. The crown, the diadem, the garland, and the garment of Light. The seven demons. Like a blacksmith who binds or: shuts, fastens and looses or: opens, detaches . . . . who from the seeds of . . . . and serves the king . . . offends . . . when weeping . . . with mercy . . . hand . . . the Pious gave . . . presents. Some buried the idols. The Jews did good and evil. Some make their god half demon, half god . . . killing . . . the seven demons . . . eye . . .

. . . various colors that by . . . and bile. If. . . . from the five elements. As if it were a means not to die, they fill themselves with food and drink. Their garment is . . . this corpse . . . and not firm . . . Its ground is not firm . . . Like . . . imprisoned in this corpse, in bones, nerves, flesh, veins, and skin, and entered herself [Ā z] into it. Then he(Man) cries out, over sun and moon, the Just God's two flames … over the elements, the trees and the animals. But God [Zrw ā n], in each epoch, sends apostles: Š ī t ī l, Zarathushtra, Buddha, Christ, . . .

. . . evil-intentioned . . . from where . . . he came. The Misguided recognize the five elements, the five kinds of trees, the five kinds of animals.

. . . On the Hearers

. . . we receive . . . from Mani, the Lord, . . . the Five Commandments to . . . the Three Seals . . .living . . . profession . . . and wisdom . . . moon. Rest from the power or: deceit . . . own. And keep measured the mixture . . . trees and wells, in two . . . water, and fruit, milk, . . . he should not offend his brother. The wise Hearer who like unto juniper leaves . . .

. . . much profit. Like a farmer . . . who sows seed . . in many . . . The Hearer who . . . knowledge, is like unto a man that threw the dish called fr ō šag into milk. It became hard, not . . . The part that ruin . . . at first heavy. Like . . . first . . . is honored . . . might shine . . . six days. The Hearer who gives alms to the Elect, is like unto a poor man that presents his daughter to the king; he reaches a position of great honor. In the body of the Elect the food given to him as alms is purified in the same manner as a . . . that by fire and wind . . . beautiful clothes on a clean body . . . turn . . .

. . . witness . . . fruit . . . tree . . . like firewood . . . like a grain . . . radiance. The Hearer in the world, and the alms within the Church, are like unto a ship on the sea: the towing-line is in the hand of the tower on shore, the sailor is on board the ship. The sea is the world, the ship is the . . . the . . . is the alms, the tower is the . . . , the towing-line is the Wisdom. . . . The Hearer . . . is like unto the branch of a fruitless tree . . . fruitless . . . and the Hearers . . . fruit that . . . pious deeds. The Elect, the Hearer, and Vahman, are like unto

three brothers to whom some possessions were left by their father: a piece of land, . . ., seed. They became partners . . . they reap and . . . The Hearer . . . like . . .

. . . an image of the king, cast of gold . . . the king gave presents. The Hearer that copies a book, is like unto a sick man that gave his . . . to a . . . man. The Hearer that gives [his] daughter to the church, is like . . . pledge, who father gave his son to . . . learn . . . to . . . father, pledge . . . Hearer. Again, the Hearer . . . is like . . . . stumble . . . is purified. To . . . the soul from the Church, is like unto the wife of the soldier (of: Roman) who . . . gave the infantry man, one shoe . . . who, however, with a denarius . . . was. The wind tore out one . . . he was abashed . . . from the ground . . . ground . . .

. . . sent . . . The Hearer that makes one . . ., is like unto [a compassionate mother] who had seven sons . . . the enemy killed all . . . The Hearer that . . . piety . . . a well. One on the shore of the sea, one in the boat. He that is on shore, tows him that is in the boat. He that is in the boat. . . . sea. Upwards to . . . like . . . like a pearl . . . diadem . . .

. . . Church. Like unto a man that . . . fruit and flowers . . . then they praise . . . fruitful tree . . . Like unto a man that bought a piece of land. On that piece of land there was a well, and in that well a bag full of drachmas . . . the king was filled with wonder . . . share . . . pledge . . .

. . . numerous . . . Hearer. At . . . like unto a garment . . . like . . . to the master . . . like . . . and a blacksmith. The goldsmith . . . to honor, the blacksmith to . . . one to . . .

This ends the translation.

In the Manichean version the Watchers were demons. In other versions they are fallen angels. In most versions the children of the Watchers were demons. But even in the earlier versions there were Watchers that were considered so evil as to be Satan-like. Let us examine a few viewpoints of demons, devils, Watchers, and Giants.

1 En 14:8-11 - The Giants who were begotten by spirits and flesh, they will

call them evil spirits on the earth These spirits rise up against the sons of men.

Jubilees 10:2-9 - The sons of Noah came to Noah their father, and they told him about the demons who were leading astray and blinding and slaying his sons' sons. He prayed before the Lord his God and said: "God of the spirits of all flesh. You know how your Watchers, the fathers of these spirits, acted in my day; as for these spirits which are living, imprison them too. The Lord our God bade us to bind all. But the chief of the spirits, Mastema (Hater / Enmity), came and said: "Lord, Creator, let some of them remain before me, and let them harken to my voice. If some of them are not left to me, I shall not be able to execute the power of my will on the sons of men. For great is the wickedness of the sons of men.' He said: "Let a tenth of them remain before him.

Clem. Hom. 8:18-19 - Since the souls of the deceased Giants were greater than human souls inasmuch as they also excelled their bodies, they, being a new race, were called also by a new name [i.e., demons]. A certain angel was sent to them by God, declaring to them His will, and saying: "These things seem good to the all-seeing God, that you lord it over no man; that you trouble no one, unless any one of his own accord subject himself to you, worshipping you, and sacrificing and pouring libations, and partaking of your table, or accomplishing anything else that they ought not, or shedding blood, or tasting dead flesh, or filling themselves with that which is torn of beasts, or that which is cut, or that which is strangled, or anything else that is unclean. Those who betake themselves to my law, you not only shall not touch. But if any of those who worship me go astray, either committing adultery, or practicing magic, or living impurely, or doing any other of the things which are not well-pleasing to me, then they will have to suffer something at your hands."

Azazel was so evil he was linked to the scapegoat mentioned in the Old Testament. Azazel, was one of the leaders of the wayward angels.

Lev 16:5-10 - Aaron shall cast lots on the two goats, one lot for the LORD and the other lot for Azazel. Aaron shall present the goat on which the lot fell

for the LORD, and offer it as a sin offering; but the goat on which the lot fell for Azazel shall be presented alive before the LORD to make atonement over it, that it may be sent away into the wilderness to Azazel.

Irenaeus, Against Heresies 1.15.6 (2nd c.; ANF) - Marcus, you maker of idols and inspector of portents, experienced in astrology and magical skill, through these, you confirm the doctrines of error. You show signs to those lead astray by you, undertakings of apostate power, which your father Satan always orchestrates for you to do through the angelic power Azazel, making you the precursor of godlike villainy.

Rashi (1040-1105) was a medieval French rabbi and author of a comprehensive commentary on the Talmud and commentary on the Tanakh.. He stated: On Uzzah and Azael in b. Yoma 67b - Angels of Destruction who descended to earth in the days of Naamah, daughter of Tubal-Cain, and about them it is written: “The sons of God saw the daughters of the earth” (Gen 6:2); hence it is said that he [i.e., Azazel] atones for their prohibited sexual activity. [Cf. his euhemeristic exegesis of Gen 6:1-4]

Yerahmeel, 12th century Jewish historian, wrote: — Azael did not repent. Therefore, when the Israelites used to bring sacrifices on the Day of Atonement, they cast one lot for the Lord that it might atone for iniquities of the Israelites, and one lot for Azazel that he might bear the burden of Israel’s iniquity. This is the Azazel that is mentioned in Scripture.

Yerahmeel - When the Generation of Enoch arose and practiced idolatry and when the Generation of the Flood arose and corrupted their actions, the Holy One Blessed be He was grieved that He created humankind, as it is said “And the Lord repented that He had made man, and He was grieved at heart” (Gen 6:6). Then there arose two angels, whose names were Shemhazai and Azael, and said before Him: “O Lord of the universe, did we not say to You when You created the world: ‘Do not create man?’ As it is said: ‘What is man that you are mindful of him?’ (Ps 8:5)” “Then what will become of the World,” asked God. They replied, “We will occupy ourselves within it!” God said, “It is revealed and well known to Me that if you by chance happened to live in the earthly world, the evil inclination would sway you just as much as it rules over the sons of man, but you would be even more stubborn than they are!”

[They said,] “Give us Your sanction, then, and let us descend among the creatures and then You will see just how we sanctify Your Name!” “Descend,” said the Lord, “and dwell among them.” Right away, He allowed the evil inclination to sway them. As soon as they descended and “saw the daughters of men that they were beautiful” (Gen 6:2) they began to cavort with them, as it is said: “When the sons of God saw the daughters of men” (Gen 6:2) they could not resist their inclination.

Now, we shall look at the Book of Enoch (1 Enoch) and how the Aramaic Book of Giants may fit into the text as a parallel or supplement to the text of Enoch. Before we get into the text of Enoch, let us examine it’s history and layout. Bible and apocryphal references have been used to provide more context and insight into the Book of Enoch and thus the Book of Giants.

*4
History of the Book of Enoch

The Book of Enoch was once cherished by Jews and Christians alike. It is read in certain Coptic Christian Churches in Ethiopia. Three versions of the Book of Enoch exist today.

Most scholars date the Book of Enoch, also called 1 Enoch, to sometime during the second century B.C. We do not know what earlier oral tradition, if any, the book contains. Enoch was considered inspired and authentic by certain Jewish sects of the first century B.C. and remained popular for at least five hundred years. The earliest Ethiopian text was apparently derived from a Greek manuscript of the Book of Enoch, which itself was a copy of an earlier text. The original was apparently written in the Semitic language, now thought to be Aramaic.

The Book of Enoch (1 Enoch) was discovered in the 18th century. It was assumed to have been penned after beginning of the Christian era. This theory was based on the fact that it had quotes and paraphrases as well as concepts found in the New Testament. Thus, it was assumed that it was heavily influenced by writers such as Jude and Peter.

However, recent discoveries of copies of the book among the Dead Sea Scrolls found at Qumran prove the book was in existence before the time of Jesus Christ. These scrolls forced a closer look and reconsideration. It became obvious that the New Testament did not influence the Book of Enoch; on the contrary, the Book of Enoch influenced the New Testament. The date of the original writing upon which the second century B.C. Qumran copies were based is shrouded in obscurity. Likewise lost are the sources of the oral traditions that came to be the Book of Enoch. Slowly, over the past sixty years, we have unraveled some of the mystery.

It has been largely the opinion of historians that the book does not really

contain the authentic words of the ancient Enoch, since he would have lived several thousand years earlier than the first known appearance of the book attributed to him. However, the first century Christians accepted the Book of Enoch as inspired, if not authentic. They relied on it to understand the origin and purpose of many things, from angels to wind, sun, and stars. In fact, many of the key concepts used by Jesus Christ himself seem directly connected to terms and ideas in the Book of Enoch.

The theories regarding the authenticity of Enoch vary widely. Some believe Enoch is Midrash, that is an elaboration on a biblical story. In this case it is suggested that Enoch expands Genesis chapter 6.
Another, more controversial theory has Enoch predating the Genesis story. Like the Book of Enoch, Genesis seems to have several authors with stories intertwined. One of these authors is known simply as "P" owing to the fact he was thought to be a priest. If we compare the "P" contribution of Genesis to the Book of Enoch parallels leap out.

Enoch	P
Corrupt earth	Human way corrupt on the earth (Gen 6)
eating animals	eating animals (Gen 9)
bloodshed	bloodshed (Gen 9)
364-day year (12 months x 30 + 4)	30-day months (Gen 7) 365-day year (Gen 5)
Enoch goes to heaven	Enoch goes to heaven (Gen 5)

There are other connections. The name "Azazel" appears in Leviticus. The scapegoat is sent into the wilderness "to Azazel" and through the ceremony of laying on of hand by the priest and people the goat is sent away, bearing the sins of the people. This reference only makes sense if the writer believed that Azazel was responsible for all human sins and would bear the punishment for it, as the Book of Enoch declares.
In Genesis, it is Cain that bares sins into the wilderness. However, we will see that there are connections between the fallen angels and the descendant of

Cain.
The problem with such a connection between Enoch and Genesis is that it does not point to the direction of the transmission. We now can be reasonably sure that Enoch and Genesis are connected, but we cannot be certain which came first. The best evidence we have for the undisputed authenticity of 1 Enoch is not the connection to Genesis, but the faith Jesus and the apostles had in the Book of Enoch, demonstrated by various references and quotes.

It is hard to avoid the evidence that Jesus not only studied the book, but also respected it highly enough to allude to its doctrine and content. Enoch is replete with mentions of the coming kingdom and other holy themes. It was not only Jesus who used phrases or ideas from Enoch, there are over one hundred comments in the New Testament which find precedence in the Book of Enoch.
As we begin looking for connections between the words of or about Jesus and those of Enoch, we cannot look for exact matches. It is possible that what was originally spoken by these men was very close in wording or exact meaning, but after divergent paths of transmission and translations through various languages and cultures they arrive here in the 21st century with many alterations. Like the child's game of "telephone," exact wording has been somewhat altered. Let us look at general ideas within passages.

Jesus	**Enoch**
Blessed are the meek, for they shall inherit the earth. (Mat 5:5)	And all the elect shall rejoice, and there shall be forgiveness of sins, and mercy and peace and forbearance and joy. There shall be salvation for them, (like/and) a good light. (Enoch 5:7)
the Father judgeth no man, but hath committed all judgment unto the son (John	And he sat on the throne of

5:22).	his glory, and the sum of judgment was given to the Son of Man. (Enoch 69:27)
Matt. 19:16 Now a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life?" (Jesus said) And everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life.	…who is set over the repentance and those who hope to inherit eternal life. (Enoch 40:9)
"Woe unto you that are rich! for ye have received your consolation. (Luke 6:24)	Woe to you, you rich, for you have trusted in your riches, and from your riches shall you depart, because you have not remembered the Most High in the days of your riches. (Enoch 94:8)
Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Mat. 19:28)	And I will bring out in shining light those who have loved My holy name, and I will seat each on the throne of his honor (glory). (Enoch 108:12)
	Where will there be the dwelling for sinners, and where the will

Woe unto that man through whom the Son of man is betrayed! It had been good for that man if he had not been born. (Mat. 26:24)	there be a resting-place for those who have denied the Lord of spirits? It had been good for them if they had not been born. (Enoch 38:2)
between us and you there is a great gulf fixed. (Luke 16:26)	Then I asked, regarding all the hollow places (chasm): 'Why is one separated from the other?' 9 And he answered me and said to me: 'These three have been made that the spirits of the dead might be separated. (Enoch 22: 9)
Luke 1:32 He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, 33and he will reign over the house of Jacob forever; his kingdom will never end." John 14:2 In my Father's house are many mansions	On that day My Elect One shall sit on the throne of glory and shall try the works of the righteous, and their places of rest shall be. (Enoch 45:3)
that ye may be called the children of light (John 12:36)	And now I will summon the spirits of the good who belong to the generation of light,… (Enoch 108:11)
	And in that place I saw the

the water that I shall give him shall be in him a well of water springing up into everlasting life. (John 4:14)	spring of righteousness which was inexhaustible. And around it were many springs of wisdom. And all the thirsty drank of them, and were filled with wisdom, and their dwellings were with the righteous and holy and elect. (Enoch 48:1)

Other evidence of the early Christians' acceptance of the Book of Enoch was for many years buried under the King James Bible's mistranslation of Luke 9:35, describing the transfiguration of Christ: "And there came a voice out of the cloud, saying, 'This is my beloved Son. Hear him.' " Apparently the translator here wished to make this verse agree with a similar verse in Matthew and Mark. But Luke's verse in the original Greek reads: "This is my Son, the Elect One (from the Greek ho eklelegmenos, lit., "the elect one"). Hear him."

The "Elect One" is a most significant term (found fourteen times) in the Book of Enoch. If the book was indeed known to the apostles of Christ, with its abundant descriptions of the Elect One who should "sit upon the throne of glory" and the Elect One who should "dwell in the midst of them;" then the great scriptural authenticity is justly accorded to the Book of Enoch when the "voice out of the cloud" tells the apostles, "This is my Son, the Elect One,"… the one promised in the Book of Enoch.

The Book of Jude tells us in Verse 14 that "Enoch, the seventh from Adam, prophesied." Jude also, in Verse 15, makes a direct reference to the Book of Enoch (2:1), where he writes, "to execute judgment on all, to convict all who are ungodly." As a matter of fact, it is a direct, word for word quote. Therefore, Jude's reference to the Enochian prophesies strongly leans toward the conclusion that these written prophesies were available to him at that time.

Fragments of ten manuscripts of Enoch were found among the Dead Sea Scrolls. The number of scrolls indicate the Essenes (a Jewish commune or

sect at the time of Christ) could well have used the Enochian writings as a community prayer book or teacher's manual and study text.

Many of the early church fathers also supported the Enochian writings. Justin Martyr ascribed all evil to demons whom he alleged to be the offspring of the angels who fell through lust for women; directly referencing the Enochian writings.

Athenagoras (170 A.D.), regarded Enoch as a true prophet. He describes the angels who "violated both their own nature and their office." In his writings, he goes into detail about the nature of fallen angels and the cause of their fall, which comes directly from the Enochian writings.

Irenaeus (A.D. 180) In his work "Against Heresies," spoke of Enoch, whose translation was a prophetic view of our future rapture: "For Enoch, when he pleased God, was translated in the same body in which he did please Him, thus pointing out by anticipation the translation of the just" (Against Heresies, bk. 5).

Since any book stands to be interpreted in many ways, Enoch posed problems for some theologians. Instead of reexamining their own theology, they sought to dispose of that which went counter to their beliefs. Some of the visions in Enoch are believed to point to the consummation of the age in conjunction with Christ’s second coming which took place in A.D. 70 (in the destruction of Jerusalem).
This being the case, it should not surprise us that Enoch was declared a fake and was rejected by Hilary, Jerome, and Augustine. Enoch was subsequently lost to Western Christendom for over a thousand years.

However, some view the book of Enoch as prophetic, not only as a time line, but being a picture into what is coming to all those who believe and are obedient to God.

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Hebrews 11:5).Enoch experienced "rapture" in his time before the judgment of the Flood. What Enoch

experienced is what some modern Christians believe is waiting for the church. 1 Thes. 4:15-17 promises that Jesus will descend from heaven with a shout, with the voice of the archangel and the trumpet of God and the church will be taken up, or “raptured”, to meet Him in the air. The Book of Enoch may inform and prepare us for coming events. Some believe there are prophecies contained in the Book of Enoch that are as applicable as those written in the books of Daniel and Revelation.

The prophecies within Enoch are presented in several ways. There is a list of weeks, much like those of Daniel. There are a list of animals and their actions toward each other. There is a list of generations defining a timeline.

Enoch’s “seventy generations” was also a great problem. Many scholars thought it could not be made to stretch beyond the First Century. Copies of Enoch soon disappeared. Indeed, for almost two thousand years we knew only the references made to it in the Bible. Without having the book itself, we could not have known it was being quoted in the Bible, sometimes word for word by Peter and Jude.

“[...]the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them[...]in like manner[...]are set out as examples[...].” (Jude 5-7)

“For if God spared not the angels when they sinned, but cast them down into hell, and committed them to pits of darkness, to be reserved unto judgment.” (2 Peter 2.4)

To what extent other New Testament writers regarded Enoch as scriptural canon may be determined by comparing their writings with those found in Enoch. A strong possibility of influence upon their thought and choice of wording is evidenced by a great many references found in Enoch which remind one of passages found in the New Testament.

Enoch was also referenced in other writings, such as the Book of Jubilees,

which is canon in the Ethiopic Christian Church, and the Book of Giant, in which one of the fallen angels is called by the name of Gilgamesh.

The Book of Enoch seems to be a missing link between Jewish and Christian theology and is considered by many to be more Christian in its theology than Jewish. It was considered scripture by many early Christians. The literature of the church fathers is filled with references to this book. The early second century apocryphal book of the Epistle of Barnabus makes many references and quotes from the Book of Enoch. Second and third century church fathers like Justin Martyr, Irenaeus, Origin and Clement of Alexandria all seemed to have accepted Enoch as authentic. Tertullian (160-230 A.D.) even called the Book of Enoch, "Holy Scripture". The Ethiopian Coptic Church holds the Book of Enoch as part of its official spiritual canon. It was widely known and read the first three centuries after Christ. This and many other books became discredited after the Council of Laodicea. And being under ban of the authorities, it gradually disappeared from circulation.

In 1773, rumors of a surviving copy of the book drew Scottish explorer James Bruce to distant Ethiopia. He found the Book of Enoch had been preserved by the Ethiopian church, which put it right alongside the other books of the Bible.

Bruce secured not one, but three Ethiopian copies of the book and brought them back to Europe and Britain. In 1773 Bruce returned from six years in Abyssinia. In 1821 Richard Laurence published the first English translation. The famous R.H. Charles edition was published in 1912.

In the following years several portions of the Greek text surfaced. Then with the discovery of cave 4 at Qumran, seven fragmentary copies of the Aramaic text were discovered. This means the text passed from its Aramaic form into Greek, and finally into Geez, an Ethiopian tongue.

Before the discovery of the Aramaic form was uncovered, it was thought that Enoch was written after Jude and borrowed heavily from it. However, after the discover of Enoch among the texts in Qumran, scholars had to re-examine the evidence. Enoch not only existed long before the biblical book of Jude, it is now obvious that both Jude and Peter read, believed and borrowed heavily

from Enoch. This makes the Book of Enoch (1 Enoch) one of the earliest apocalyptic books.

Most apocalyptic literature was written after the destruction of the Jewish temple in Jerusalem in 70 A.D. under the feet of a Roman siege. Rome was considered by the Jews to be an ungodly nation as well as the oppressors and enemy of the Jews. The Jews considered themselves to be the chosen people of God. When the temple of God was destroyed it caused great turmoil throughout Judaism. Why would God let this happen to His chosen people and moreover, to His own house? The answer must be that the Jewish people had sinned and wondered away from the will of God. If this were true then when the Jewish nation repented and came back to God, He would avenge them by allowing the Jews to conquer and crush their enemies. The Jews would once again appear to be the victorious and chosen people their were meant to be. The return of the Jewish nation to the strict will and law of God and the battle and victory through God's help is the basis of most apocalyptic literature.

This is not the case in the first and oldest section of the Book of Enoch, written as early as the 3rd century B.C. The apocalyptic theme in the section we are calling "The Book of the Watchers" is a simple one of blessing the righteous and destroying the unrighteous beings, both human and angelic. More traditional or common apocalyptic themes can be seen in sections of Enoch written around 100 A.D.
The Book of Enoch is not one manuscript. It is a composite of several manuscripts written by several authors over a period of three to four hundred years.

The Book of Enoch is composed of six main parts. These sections can be subdivided further. It could be argued that, like the writers of the Bible itself, the various authors of Enoch did not foresee their contributions being concatenated into a single volume.

The six basic sections are as follows:

The *Book of Watchers* (Chapters 1-36):
Late third century or early second century B.C. Overall theme - Last

Judgment. This section is considered to be the most authentic and important part of the Book of Enoch.
Introduction (Chapters 1-5): Last Judgment;
The Fall (Chapters 6-36): Fall of the angels by having sex with the women of earth. The evil of the children and the corruption of mankind.

-1. **The *Book of Parables* (Chapters 37-71):**

-1. First century A.D. Overall theme – The Messiah and his Judgment.
First parable: Enoch's vision on heaven containing the righteous people, the angels and the Messiah. (Chapters 38-44);
Second parable: The messianic judgment. (Chapters 45-57)
Third parable: The Son of Man (Chapters 58-71).

-1. **The Book of *Astronomy and Calendar* (Chapters 72-82):**

Late third or early second century B.C. Overall theme – Elements of weather, movement of stars, planets, sun and moon, and the calendar.

-1.

-1. **The *Book of Visions* (Chapters 83-90):**

165-160 B.C. (Thought to be written around the time of the revolt led by the Maccabees.) Overall theme – Judgment and history.
First vision: the Deluge as the first judgment (Chapters 83-84);
Second vision: a history of Israel until the revolt (Chapters 85-90).

-1.

-1. **The *Book of Warnings and Blessings of Enoch* (Chapters 91-104):**

Early second century B.C. Overall theme - Warnings, blessings and an apocalypse.
The prophecy of the Apocalypse of Weeks. (Chapters 91 and 93)
What will befall sinners and the righteous. (Chapters 94-104)

***Later Additions to the Text – Book of Noah* (Chapters 105-108):**

Second century B.C. Overall theme - Noah and Methuselah.
This section of the book seems to be added as an afterthought. It consists of fragments from other books, such as the Book of Noah.

When the Book of Enoch was found along with other scrolls around the Dead

Sea, the Book of Parables was not included. This was because that section was added later. In addition, the Book of Watchers and the Book of Visions were already joined and intact.

Later, another “Book of Enoch” surfaced. This text, dubbed "2 Enoch" and commonly called "the Slavonic Enoch," was discovered in 1886 by Professor Sokolov in the archives of the Belgrade Public Library. It appears that just as the Ethiopian Enoch ("1 Enoch") escaped the sixth-century Church suppression of Enoch texts in the Mediterranean area, so a Slavonic Enoch survived far away, long after the originals from which it was copied were destroyed or hidden.

Specialists in the Enochian texts believe that the missing original from which the Slavonic was copied was probably a Greek manuscript, which itself may have been based on a Hebrew or Aramaic manuscript.

The Slavonic text has evidence of many later additions to the original manuscript. Unfortunately, later additions and the deletion of teachings considered "erroneous," rendered the text unreliable.

Because of certain references to dates and data regarding certain calendar systems in the Slavonic Enoch, some claim the text cannot be earlier than the seventh century A.D. Some see these passages not as evidence of Christian authorship, but as later Christian interpolations into an earlier manuscript. Enochian specialist R.H. Charles, for instance, states that even the better of the two Slavonic manuscripts contains interpolations and is, in textual terms, "corrupt." It is for the reasons above; we will look only at the book referred to as 1 Enoch. We will leave the manuscript of 2 Enoch for another day.

The last great book of the Enochian tradition is 3 Enoch or the Hebrew Book of Enoch. 3 Enoch is a wealth of mystical knowledge. The book claims to be authored by Rabbi Ishmael, a highly respected and brilliant priest living between 90 and 130 A.D. however, no fragments have been found dating earlier than around 400 A.D. The book was written in Hebrew but has a few Latin and Greek words and cognates. 3 Enoch has its roots in the Metatron tradition, which has Enoch ascending to heaven and being translated into the angel Metatron. He is then given authority over the angels and the earthly

nations, much to the protests of the angelic host. The amount of mystical information, along with the angelology contained in the book is unrivaled. 3 Enoch is obviously a continuation and expansion of the Enochian traditions of 1 and 2 Enoch, which are drawn on for the story's foundation. Translations of 2 Enoch and 3 Enoch are available by this author.

The books of 2 Enoch and 3 Enoch have been of little influence within mainline Christianity. However, 1 Enoch, (the Ethiopic Book of Enoch,) addressed in this work is of major and amazing influence within the modern Christian world, informing our beliefs and concepts of angels, demons, and the world to come.

The translations used for this work are taken from both the Richard Laurence and R.H. Charles manuscripts in addition to numerous sources and commentaries. The texts were compared and rendered for easier reading by the modern "American" English reader as some phrasing from the 18th and 19th centuries may seem somewhat clumsy to our 21st century eyes. When there are clear differences in various texts, a word is added in parentheses to show both paths of translations.

In addition to the translation there are Biblical references showing how the Book of Enoch contains various Old Testament sources or how the Book of Enoch was quoted, referenced, or was possibly used as a source document for New Testament writers. Biblical references, as well as quotes from other ancient sources, are italicized and the chapters and verses are noted. Notes and commentaries from the author are kept in plain text, leaving the bold text to be the Book of Enoch. The Texts from the Book of Giants are underlined. They are inserted in places where the meanings are parallel or the storyline expands the texts of Enoch and where additions to Enoch seem logical. Let us now proceed to the Book of Enoch.

*5
The Book of Enoch
Including the Book of Giants

The *Book of Watchers* (Chapters 1-36):

[Chapter 1]

1 The words of the blessing of Enoch, with which he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless people are to be removed (from the earth).

2 And he began his story saying: (I am) Enoch, a righteous man, whose eyes were opened by God, and who saw the vision of the Holy One in heaven, which the angels showed me. And I heard everything from them, and I saw and understood, but it was not for this generation (to know), but for a remote one which is to come.

3 As I began my story concerning the elect I said,: The Holy Great One will come out from His dwelling,

4 And the eternal God will tread on the earth, (even) on Mount Sinai, and appear in the strength of His might from heaven.

5 And all shall be very afraid. The Watchers shall shake, and great fear and trembling shall seize them all the way to the ends of the earth.

6 And the high mountains shall be shaken, and the high hills shall be laid low, and shall melt like wax in the flame.

7 And the earth shall be completely torn apart, and all that is on the earth shall be destroyed, And there shall be a judgment on all.

Rev. 21: 7 He who overcomes will inherit all this, and I will be his God and he will be my son. 8 But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—their place will be in the fiery lake of burning sulfur. This is the second death."

8 But with the righteous He will make peace; and will protect the elect and mercy shall be on them. And they shall all belong to God, and they shall prosper, and they shall be blessed. And the light of God shall shine on them.

Rev. 21: 23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. 24 The nations will walk by its light, and the kings of the earth will bring their splendor into it. 25 On no day will its gates ever be shut, for there will be no night there.

9 And behold! He comes with ten thousand of His holy ones (saints) to execute judgment on all, and to destroy all the ungodly (wicked); and to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against Him.

JUD 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

[Chapter 2]

1 Observe everything that takes place in the sky, how the lights do not change their orbits, and the luminaries which are in heaven, how they all rise and set in order each in its season (proper time), and do not transgress (defy) their appointed order.

2 Consider the earth, and understand the things which take place on it

from start to finish, how steadfast they are, how none of the things on the earth change, but all the works of God appear to you.

3 Behold the summer and the winter, how the whole earth is filled with water, and clouds and dew and rain lie on it.

[Chapter 3]

1 Observe and see how (in the winter) all the trees seem as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years until the new comes.

[Chapter 4]

1 And again, observe the days of summer how the sun is above the earth. And you seek shade and shelter because of the heat of the sun, and the earth also burns with growing heat, and so you cannot walk on the earth, or on a rock because of its heat.

[Chapter 5]

1 Observe how the trees are covered with green leaves and how they bear fruit. Understand, know, and recognize that He that lives for ever made them this way for you.

2 And all His works go on before Him from year to year for ever, and all the work and the tasks which they accomplish for Him do not change, and so is it done.

3 Consider how the sea and the rivers in like manner accomplish their course do not change because of His commandments.

4 But you, you have neither held to nor have you done the commandments of the Lord, But you have turned away and spoken proud and hard words with your unclean mouths against His greatness.

Oh, you hard-hearted, you shall find no peace.

5 Therefore shall you curse your days, and the years of your life shall perish, and the years of your destruction shall be multiplied and in an eternal curse you shall find no mercy.

Deuteronomy 11: 26 See, I am setting before you today a blessing and a curse- 27 the blessing if you obey the commands of the LORD your God that I am giving you today; 28 the curse if you disobey the commands of the LORD your God and turn from the way that I command you today by following other gods, which you have not known.

6 In those days you shall make your names an eternal curse to all the righteous, and by you shall all who curse, curse, and all the sinners and godless shall curse you forever. And for you the godless there shall be a curse.

7 And all the elect shall rejoice, and there shall be forgiveness of sins, and mercy and peace and forbearance and joy. There shall be salvation for them, (like/and) a good light. And for all of you sinners there shall be no salvation, but on you all shall abide a curse.

8 But for the elect there shall be light and joy and peace, and they shall inherit the earth.

9 And then wisdom shall be given to the elect, and they shall all live and never again sin, either through forgetfulness or through pride: But those who are given wisdom shall be humble.

10 And they shall not again transgress, Nor shall they sin all the days of their life, Nor shall they die of the anger or wrath of God, But they shall complete the number of the days of their lives. And their lives shall be increased in peace, and their years will grow in joy and eternal gladness and peace, all the days of their lives.

Isaiah 65
1I am sought of them that asked not for me; I am found of them that sought

me not: I said, Behold me, behold me, unto a nation that was not called by my name.
2I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;
3A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;
4Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;
5Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.
6Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,
7Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.
8Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.
9And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

[Chapter 6]

1 And it came to pass when the children of men had multiplied that in those days were born to them beautiful and fair daughters.

GEN 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. 3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

2 And the angels, the sons of heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men

3 And have children with them.' And Semjaza, who was their leader, said to them: 'I fear you will not agree to do this deed,

4 And I alone shall have to pay the penalty of this great sin.'

5 And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual curses so we will not abandon this plan but to do this thing.' Then they all swore together and bound themselves by mutual curses.

6 And they were in all two hundred who descended in the days of Jared in the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual curses on the act.

JUD 1:5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. 6 And the angels who kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokablel, Tamlel, Ramlel, Danel, Ezeqeel, Baraqijal,

(Author's note: Samlazaz could be another spelling of Semjaza, and possibly be the same entity.)

8 Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens.

[Chapter 7]

1 And all of them together went and took wives for themselves, each choosing one for himself, and they began to go in to them and to defile themselves with sex with them,

GEN 5:32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth. 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. 3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. 5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

2 And the angels taught them charms and spells, and the cutting of roots, and made them acquainted with plants.

3 And the women became pregnant, and they bare large giants, whose height was three thousand cubits (ells).

1Q23 Frag. 9 + 14 + 15 [. . .] they knew the secrets of [. . .] . . . sin was great in the earth [. . .] [. . .] and they killed many [. .] [. . .] they begat giants [. . .]

Jubilees 7
21 Because of these three things came the flood on the earth, namely, the fornication that the Watchers committed against the law of their ordinances when they went whoring after the daughters of men, and took themselves wives of all they chose, and they made the beginning of uncleanness.
22 And they begat sons, the Naphilim (Naphidim), and they were all dissimilar, and they devoured one another, and the Giants killed the Naphil, and the Naphil killed the Eljo, and the Eljo killed mankind, and one man killed one another.
23 Every one committed himself to crime and injustice and to shed much blood, and the earth was filled with sin.

24 After this they sinned against the beasts and birds, and all that moved and walked on the earth, and much blood was shed on the earth, and men continually desired only what was useless and evil.
25 And the Lord destroyed everything from the face of the earth. Because of the wickedness of their deeds, and because of the blood they had shed over all the earth, He destroyed everything. "

4 The giants consumed all the work and toil of men. And when men could no longer sustain them, the giants turned against them and devoured mankind.

4Q531 Frag. 3 [. . .] everything that the earth produced [. . .] [. . .] the great fish [. . .] [. . .] the sky with all that grew [. . .] [. . .] fruit of the earth and all kinds of grain and all the trees [. . .] [. . .] beasts and reptiles [. . .] all creeping things of the earth and they observed all [. . .] [. . .] every harsh deed and [. . .] utterance [. . .] [. . .] male and female, and among humans [. . .]

5 And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drank the blood.

1Q23 Frag. 1 + 6 [. . .] two hundred donkeys, two hundred asses, two hundred . . . rams of the flock, two hundred goats, two hundred [. . .] beast of the field from every animal, from every bird [. . .] for miscegenation (inbreeding of people considered to be of different races) [. . .]

4Q531 Frag. 2 [. . .] they defiled [. . .] [. . .] they begot] giants and monsters [. . .] [. . .] they begot, and, behold, all [the earth was corrupted [. . .] [. . .] with its blood and by the hand of [. . .] giant's which did not satisfy them and [. . .] [. . .] and they were seeking to devour many [. . .] [. . .] [. . .] the monsters attacked it.

6 Then the earth laid accusation against the lawless ones.

Jasher 2
19 For in those days the sons of men began to trespass against God, and to go contrary to the commandments which he had given Adam, to be prolific and reproduce in the earth.
20 And some of the sons of men caused their wives to drink a mixture that would render them unable to conceive, in order that they might retain their figures and their beautiful appearance might not fade.
21 And when the sons of men caused some of their wives to drink, Zillah drank with them.
22 And the child-bearing women appeared abominable in the sight of their husbands and they treated them as widows, while their husbands lived with those unable to conceive and to those women they were attached.

Genesis 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. 9And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? 10And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. 11And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; 12When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

[Chapter 8]

1 And Azazel taught men to make swords, and knives, and shields, and breastplates, and taught them about metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of precious stones, and all coloring and dyes.

2 And there was great impiety, they turned away from God, and committed fornication, and they were led astray, and became corrupt in all their ways.

Matthew 5:19 (New International Version)
19Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

3 Semjaza taught the casting of spells, and root-cuttings, Armaros taught counter-spells (release from spells), Baraqijal taught astrology, Kokabel taught the constellations (portents), Ezeqeel the knowledge of the clouds, Araqiel the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon. And as men perished, they cried, and their cry went up to heaven.

Jasher 4
18 And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways on earth, all men and all animals.
19 And the Lord said, I will blot out man that I created from the face of the earth, yea from man to the birds of the air together with cattle and beasts that are in the field for I repent that I made them.
20 And all men who walked in the ways of the Lord died in those days, before the Lord brought the evil on man which he had declared, for this was from the Lord that they should not see the evil which the Lord spoke of concerning the sons of men.

[Chapter 9]

1 And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed on the earth, and all lawlessness being done on the earth.

2 And they said to each other: 'Let the cries from the destruction of Earth ascend up to the gates of heaven.

3 And now to you, the holy ones of heaven, the souls of men make their petition, saying, "Bring our cause before the Most High."'

4 And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages, the throne of your glory endures through all the generations of the ages, and your name holy and glorious and blessed to all the ages!

1TI 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

5 You have made all things, and you have power over all things: and all things are revealed and open in your sight, and you see all things, and nothing can hide itself from you.

6 Look at what Azazel has done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were made and kept in heaven, which men were striving to learn:

7 And Semjaza, who taught spells, to whom you gave authority to rule over his associates.

8 And they have gone to the daughters of men on the earth, and have had sex with the women, and have defiled themselves, and revealed to them all kinds of sins.

GEN 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

9 And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness.

4Q532 Col. 2 Frags. 1 - 6 [. . .] flesh [. . .] All [. . .] monsters [. . .] will be [. . .] [. . .] they would arise [. . .] lacking in true knowledge [. . .] because [. . .] [. . .] the earth [grew corrupt [. . .] mighty [. . .] [. . .] they were considering [. . .] [. . .] from the angels upon [. . .] [. . .] in the end it will perish and die [. . .] [. . .] they caused great corruption in the earth [. . .] [. . .] this did not suffice to [. . .] "they will be [. . .]

GEN 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

10 And now, behold, the souls of those who have died are crying out and making their petition to the gates of heaven, and their lament has ascended and cannot cease because of the lawless deeds which are done on the earth.

11 And you know all things before they come to pass, and you see these things and you have permitted them, and say nothing to us about these things. What are we to do with them about these things?'

Revelation 6:10 (New International Version) 10 They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?"

[Chapter 10]

1 Then said the Most High, the Great and Holy One, “Uriel, go to the son of Lamech.

2 Say to him: 'Go to Noah and tell him in my name "Hide yourself!" and

reveal to him the end that is approaching: that the whole earth will be destroyed, and a flood is about to come on the whole earth, and will destroy everything on it.'

GEN 7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

3 'And now instruct him as to what he must do to escape that his offspring may be preserved for all the generations of the world.'

*GEN 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. 14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch***.**

4 And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness and split open the desert, which is in Dudael, and cast him in.

5 And fill the hole by covering him rough and jagged rocks, and cover him with darkness, and let him live there for ever, and cover his face that he may not see the light.

Revelation 20: 1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

6 And on the day of the great judgment he shall be hurled into the fire.

Revelation 19:20 (King James Version)
20And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark

of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

7 And heal the earth which the angels have ruined, and proclaim the healing of the earth, for I will restore the earth and heal the plague, that not all of the children of men may perish through all the secret things that the Watchers have disclosed and have taught their sons.

ROM 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

8 The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe ALL SIN.'

9 To Gabriel said the Lord: 'Proceed against the bastards and the reprobates, and against the children of fornication and destroy the children of fornication and the children of the Watchers. Cause them to go against one another that they may destroy each other in battle: Shorten their days.

GEN 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. 8 But Noah found grace in the eyes of the LORD.

10 No request that (the Watchers) their fathers make of you shall be granted them on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.'

11 And the Lord said to Michael: 'Go, bind Semjaza and his team who have associated with women and have defiled themselves in all their uncleanness.

12 When their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations under the hills of the earth, until the day of the consummation of their judgment and until the eternal judgment is accomplished.

(Author's note: 70 generations of 500 years = 35000 years.)

13 In those days they shall be led off to the abyss of fire and to the torment and the prison in which they shall be confined for ever.'

14 Then Semjaza shall be burnt up with the condemned and they will be destroyed, having been bound together with them to the end of all generations.

Fragment from the Book of Giants:
And he answered, I am a giant, and by the mighty strength of my arm and my own great strength [I can defeat] anyone mortal, and I have made war against them; but I am not [strong enough for our heavenly opponent or to be] able to stand against them, for my opponents [. . .] reside in Heaven, and they dwell in the holy places. And not [on the earth and they] are stronger than I. [. . .] The time of the wild beast has come, and the wild man calls me. Then Ohya said to him, I have been forced to have a dream and the sleep of my eyes vanished in order to let me see a vision. Now I know that on Gilgamesh [our futures rest.]

15 Destroy all the spirits of lust and the children of the Watchers, because they have wronged mankind.

16 Destroy all wrong from the face of the earth and let every evil work come to an end and let (the earth be planted with righteousness) the plant of righteousness and truth appear; and it shall prove a blessing, the works of righteousness and truth shall be planted in truth and joy for evermore.

GEN 6:7 And the LORD said, I will destroy man whom I have created from

the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

17 And then shall all the righteous survive, and shall live until they beget thousands of children, and all the days of their youth and their old age shall they complete in peace.

GEN 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

GEN 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

18 And then shall the whole earth be untilled in righteousness and shall be planted with trees and be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it.

19 And the vine which they plant shall yield fruit in abundance, and as for all the seed which is sown, each measurement (of it) shall bear a thousand, and each measurement of olives shall yield ten presses of oil.

20 You shall cleanse the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness, and all the uncleanness that is brought on the earth you shall destroy from off the earth.

(Author's note: Meanwhile, the Nephilin are having dreams and visions…)

2Q26 [. . .] they drenched the tablet in the water [. . .] [. . .] the waters went up over the [tablet . . .] [. . .] they lifted out the tablet from the water of [. . .]

4Q530 Frag.7 [. . .] this vision] is for cursing and sorrow. I am the one who confessed [. . .] the whole group of the castaways that I shall go to [. . .] [. . .] the spirits of the slain complaining about their killers and crying out [. . .] that we shall die together and be made an end of [. . .] much and I will be sleeping, and bread [. . .] for my dwelling; the vision and also [. . .] entered

into the gathering of the giants [. . .]

6Q8 [. . .] Ohya and he said to Mahway [. . .] [. . .] without trembling. Who showed you all this vision, my brother? [. . .] Barakel, my father, was with me. [. . .] Before Mahway had finished telling [what he had seen . . .] [. . . said] to him, Now I have heard wonders! If a barren woman gives birth [. . .]

4Q530 Frag. 4 There upon Ohya said to Hahya [. . .] [. . .] to be destroyed from upon the earth and [. . .] [. . .] the earth. When [...] they wept before [the giants . . .]

4Q530 Frag. 7 [. . .] your strength [. . .] [. . .] After that, Ohya said to Hahya [. . .] Then he answered, It is not for us, but for Azaiel, for he did [. . .] the children of angels are the giants, and they would not let all their proved ones] be neglected [. . . we have] not been cast down; you have strength [. . .]

4Q531 Frag. 1 [. . .] I am a giant, and by the mighty strength of my arm and my own great strength [. . .] any one mortal, and I have made war against them; but I am not [. . .] able to stand against them, for my opponents [. . .] reside in Heaven, and they dwell in the holy places. And not [. . . they] are stronger than I. [. . .] of the wild beast has come, and the wild man they call me. [. . .] Then Ohya said to him, I have been forced to have a dream [. . .] the sleep of my eyes vanished, to let me see a vision. Now I know that on [. . .] [. . .] Gilgamesh [. . .]

6Q8 Frag. 2 three of its roots [. . .] [while] I was [watching,] there came [. . . they moved the roots into] this garden, all of them, and not [. . .]

4Q530 Col. 2 concerns the death of our souls [. . .] and all his comrades, and Ohya told them what Gilgamesh said to him [. . .] and it was said [. . .] "concerning [. . .] the leader has cursed the potentates" and the giants were glad at his words. Then he turned and left [. . .]

Thereupon two of them had dreams and the sleep of their eye, fled from them, and they arose and came to [. . . and told] their dreams, and said in the

assembly of [their comrades] the monsters [. . . In] my dream I was watching this very night [and there was a garden . . .] gardeners and they were watering [. . .] two hundred trees and large shoots came out of their root [. . .] all the water, and the fire burned all [the garden . . .] They found the giants to tell them [the dream . . .]

21 All the children of men shall become righteous, and all nations shall offer adoration and shall praise Me,

22 And all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send another flood from this generation to all generations and for ever.

[Chapter 11]

1 And in those days I will open the storehouse of blessings in heaven, and rain down blessings on the earth and over the work and labor of the children of men.

Malachi 3:10 (King James Version)
10Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

2 Truth and peace shall be united throughout all the days of the world and throughout all the generations of men.'

[Chapter 12]

1 Then Enoch disappeared and no one of the children of men knew where he was hidden, and where he abode;

GEN 5:21 And Enoch lived sixty and five years, and begat Methuselah: 22 And Enoch walked with God after he begat Methuselah three hundred years,

and begat sons and daughters: 23 And all the days of Enoch were three hundred sixty and five years: 24 And Enoch walked with God: and he was not; for God took him.

2 And what had become of him. And his activities were with the Holy Ones and the Watchers.

[. . . to Enoch] the noted scribe, and he will interpret for us the dream. Thereupon his fellow Ohya declared and said to the giants, I too had a dream this night, O giants, and, behold, the Ruler of Heaven came down to earth [. . .] and such is the end of the dream. Thereupon all the giants and monsters grew afraid and called Mahway. He came to them and the giants pleaded with him and sent him to Enoch, the noted scribe. They said to him, Go [. . .] to you that [. . .] you have heard his voice. And he said to him, He will [. . . and] interpret the dreams [. . .]
Col. 3 [. . .] how long the giants have to live. [. . .]

3 And I, Enoch, was blessing the Lord of majesty and the King of the ages, and lo! the Watchers called me, Enoch the scribe, and said to me:

4 'Enoch, you scribe of righteousness, go, tell the Watchers of heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken to themselves wives:

5 "You have done great destruction on the earth: And you shall have no peace nor forgiveness of sin:

6 Since they delight themselves in their children, They shall see the murder of their beloved ones, and the destruction of their children shall and they shall lament, and shall make supplication forever, you will receive neither mercy or peace."

(Author's note: Although we are led to believe the fallen angels are loathsome and evil, they loved and adored their children. Further, it was not the angels that became the demons. It was their children, whose spirits were evil and could not be killed.)

[. . .] he (the Nephilim) mounted up in the air like strong winds, and flew with his hands like eagles . . . he left behind] the inhabited world and passed over Desolation, the great desert [. . .] and Enoch saw him and hailed him, and Mahway said to him [. . .] hither and thither a second time to Mahway [. . .] The giants await your words, and all the monsters of the earth. If [. . .] has been carried [. . .] from the days of [. . .] their [. . .] and they will be added [. . .] [. . .] we would know from you their meaning [. . .] [. . .] two hundred trees that from heaven [came down . . .]

4Q530 Frag. 2 The scribe [Enoch . . .] [. . .] a copy of the second tablet that Enoch sent [. . .] in the very handwriting of Enoch the noted scribe [. . .] In the name of God the great and holy one, to Shemihaza and all [his companions . . .] let it be known to you that not [. . .] and the things you have done, and that your wives [. . .] they and their sons and the wives of [their sons . . .] by your licentiousness on the earth, and there has been upon you [. . .] and the land is crying out and complaining about you and the deeds of your children [. . .] the harm that you have done to it. [. . .] until Raphael arrives, behold, destruction [is coming, a great flood, and it will destroy all living things] and whatever is in the deserts and the seas. And the meaning of the matter [. . .] upon you for evil. But now, loosen the bonds binding you to evil [. . .] and pray.

4Q531 Frag. 7 [. . .] great fear seized me and I fell on my face; I heard his voice [. . .] [. . .] he dwelt among human beings but he did not learn from them [. . .]

(The Book of Jubilees - Chapter 5:1 When the children of men began to multiply on the face of the earth and daughters were born to them, and the angels of God saw them on a certain year of this jubilee, that they were beautiful, and they took themselves wives of all whom they chose, and they gave birth to their sons and they were giants.
2 Because of them lawlessness increased on the earth and all flesh corrupted its way. Men and cattle and beasts and birds and everything that walked on the earth were all corrupted in their ways and their orders, and they began to devour each other. Lawlessness increased on the earth and the imagination

and thoughts of all men were continually, totally evil.
3 God looked on the earth, and saw it was corrupt, and all flesh had corrupted its orders, and all that were on the earth had committed all manner of evil before His eyes.
4 He said that He would destroy man and all flesh on the face of the earth that He had created.
5 But Noah found grace before the eyes of the Lord. 6 And against the angels whom He had sent on the earth, He had boiling anger, and He gave commandment to root them out of all their dominion, and He commanded us to bind them in the depths of the earth, and look, they are bound in the middle of the earth, and are kept separate.
7 And against their sons went out a command from His mouth that they should be killed with the sword, and be left under heaven.
8 He said, "My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years.")

(Jasher 4:17 E ~~And e~~very man made to himself a god, and they robbed and plundered every man his neighbor as well as his relative, and they corrupted the earth, and the earth was filled with violence.
18 And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways on earth, all men and all animals.
19 And the Lord said, I will blot out man that I created from the face of the earth, yea from man to the birds of the air ~~,~~ together with cattle and beasts that are in the field ~~,~~ for I repent that I made them.
20 A ~~And a~~ll men who walked in the ways of the Lord ~~,~~ died in those days, before the Lord brought the evil on man which he had declared, for this was from the Lord ~~,~~ that they should not see the evil which the Lord spoke of concerning the sons of men.
21 And Noah found grace in the sight of the Lord, and the Lord chose him and his children to raise up offspring on the face of the whole earth.)

[Chapter 13]

1 And Enoch went and said: 'Azazel, you shall have no peace: a severe sentence has been passed against you that you should be bound:

2 And you shall not have rest or mercy (toleration nor request granted), because of the unrighteousness which you have taught, and because of all the works of godlessness,

3 And unrighteousness and sin which you have shown to men.

4 Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them.

5 And they asked me to write a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of heaven. They had been forbidden to speak (with Him) nor were they to lift up their eyes to heaven for shame of their sins because they had been condemned.

6 Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should obtain forgiveness and forbearance.

7 And I went off and sat down at the waters of Dan, in the land of Dan, to the southwest of Hermon: I read their petition until I fell asleep.

8 And I had a dream, and I saw a vision of their chastisement, and a voice came to me that I would reprimand (reprove) them.

9 And when I awoke, I came to them, and they were all sitting gathered together, weeping in Abelsjail, which is between Lebanon and Seneser, with their faces covered.

10 And I recounted to them all the visions which I had seen when I was

asleep, and I began to speak the words of righteousness, and to reprimand heavenly Watchers.

[Chapter 14]

1 This is the book of the words of righteousness, and of the reprimand of the eternal Watchers in accordance with the command of the Holy Great One in that vision I saw in my sleep.

2 What I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men to speak with it and to understand with the heart.

3 As He has created and given to man the power of understanding the word of wisdom, so has He created me also and given me the power of reprimanding the Watchers, the children of heaven.

4 I wrote out your petition, and in my vision it appeared that your petition will not be granted to you throughout all the days of eternity, and that judgment has been finally passed on you:

5 Your petition will not be granted. From here on you shall not ascend into heaven again for all eternity, and you will be bound on earth for all eternity.

6 Before this you will see the destruction of your beloved sons and you shall have no pleasure in them, but they shall fall before you by the sword.
7 Your petition shall not be granted on their behalf or on yours, even though you weep and pray and speak all the words contained in my writings.

8 In the vision I saw clouds that invited me and summoned me into a mist, and the course of the stars and the flashes of lightning and hurried me and drove me,

9 And the winds in the vision caused me to fly and lifted me up, and bore me into heaven. And I went in until I drew near to a wall which was built out of crystals and surrounded by tongues of fire, and it began to frighten me.

10 I went into the tongues of fire and drew near a large house which was built of crystals: and the walls of the house were like a mosaic of hailstones and the floor was made of crystals like snow.

Revelation 4: 6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

Revelation 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,
11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

11 Its ceiling was like the path of the stars and lightning flashes, and between them were fiery cherubim,

12 Their sky was clear as water. A flaming fire surrounded the walls, and its doors blazed with fire.

13 I entered that house, and it was hot as fire and cold as ice; there were no pleasures or life therein: fear covered me, and trembling got hold of me.

14 As I shook and trembled, I fell on my face.

15 And I saw a vision, And lo! there was a second house, greater than the first,

16 And the all the doors stood open before me, and it was built of flames of fire. And in every respect it was splendid and magnificent to the extent that I cannot describe it to you.

17 Its floor was of fire, and above it was lightning and the path of the stars, and its ceiling also was flaming fire.

18 And I looked and saw a throne set on high, its appearance was like crystal, and its wheels were like a shining sun, and there was the vision of cherubim.

1TI 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

19 And from underneath the throne came rivers of fire so that I could not look at it.

Third Book of Enoch: The Holy Chayoth carry the Throne of Glory from below. Each one uses only three fingers. The length of each fingers is 800,000 and 700 times one hundred, and 66,000 parasangs. (4) And underneath the feet of the Chayoth there are seven rivers of fire running and flowing

20 And He who is Great in Glory sat on the throne, and His raiment shone more brightly than the sun and was whiter than any snow.

MAT 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

21 None of the angels could enter or could behold His face because of the magnificence and glory and no flesh could behold Him.

22 The sea of fire surrounded Him, and a great fire stood in front of Him, and no one could draw close to Him: ten thousand times ten thousand stood before Him, but He needed no Holy council.

23 The most Holy Ones who were near to Him did not leave night or day.

24 And until then I had been prostrate on my face, trembling, and the Lord called me with His own mouth, and said to me:

25 'Come here, Enoch, and hear my word.' And one of the Holy Ones came to me picked me up and brought me to the door: and I bowed down my face.

[Chapter 15]

1 And He answered and said to me, and I heard His voice: 'Do not be afraid, Enoch, you righteous man and scribe of righteousness.

2 Approach and hear my voice. Go and say to the Watchers of heaven, for whom you have come to intercede: "You should intercede for men, and not men for you."

3 Why and for what cause have you left the high, holy, and eternal heaven, and had sex with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons?

4 Though you were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten children with the blood of flesh, and, as the children of men, you have lusted after flesh and blood like those who die and are killed.

5 This is why I have given men wives, that they might impregnate them, and have children by them, that deeds might continue on the earth.

6 But you were formerly spiritual, living the eternal life, and immortal for all generations of the world.

7 Therefore I have not appointed wives for you; you are spiritual beings

of heaven, and in heaven was your dwelling place.

LUK 20:34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

8 And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits on the earth,

9 And shall live on the earth. Evil spirits have come out from their bodies because they are born from men and from the holy Watchers, their beginning is of primal origin;

10 They shall be evil spirits on earth, and evil spirits shall they be called spirits of the evil ones. [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born on the earth, on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, war, destroy, and cause trouble on the earth.

11 They take no food, but do not hunger or thirst. They cause offences but are not observed.

12 And these spirits shall rise up against the children of men and against the women, because they have proceeded from them in the days of the slaughter and destruction.'

(Author's note: These are the evil spirits and demons. They are the disembodied spirits of the offspring of angels and humans.)

The Book of Jubilees: Because of these three things came the flood on the earth, namely, the fornication that the Watchers committed against the law of their ordinances when they went whoring after the daughters of men, and took themselves wives of all they chose, and they made the beginning of

uncleanness.
And they begat sons, the Naphilim (Naphidim – the fallen), and they were all dissimilar, and they devoured one another, and the Giants killed the Naphil, and the Naphil killed the Eljo, and the Eljo killed mankind, and one man killed one another.
Every one committed himself to crime and injustice and to shed much blood, and the earth was filled with sin.
After this they sinned against the beasts and birds, and all that moved and walked on the earth, and much blood was shed on the earth, and men continually desired only what was useless and evil.
And the Lord destroyed everything from the face of the earth. Because of the wickedness of their deeds, and because of the blood they had shed over all the earth, He destroyed everything. "

[Chapter 16]

1 'And at the death of the giants, spirits will go out and shall destroy without incurring judgment, coming from their bodies their flesh shall be destroy until the day of the consummation, the great judgment in which the age shall be consummated, over the Watchers and the godless, and shall be wholly consummated.'

MAT 8:28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

2 And now as to the Watchers who have sent you to intercede for them, who had been in heaven before,

3 (Say to them): "You were in heaven, but all the mysteries of heaven had not been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth."

4 Say to them therefore: " You have no peace."'

Genesis 6: [1]And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, [2]That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. [3]And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. [4]There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.
[5]And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. [6]And it repented the LORD that he had made man on the earth, and it grieved him at his heart. [7]And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. [8]But Noah found grace in the eyes of the LORD.

[Chapter 17]

1 And they took me to a place in which those who were there were like flaming fire,

2 And, when they wished, they made themselves appear as men. They brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven.

3 And I saw the lighted places and the treasuries of the stars and of the thunder and in the uttermost depths, where were

4 A fiery bow and arrows and their quiver, and a fiery sword and all the lightning. And they took me to the waters of life, and to the fire of the west, which receives every setting of the sun.

5 And I came to a river of fire in which the fire flows like water into the

great sea towards the west.
6 I saw the great rivers and came to the great darkness, and went to the place where no flesh walks.

7 I saw the mountains of the darkness of winter and the place from where all the waters of the deep flow.

8 I saw the mouths of all the rivers of the earth and the mouth of the deep.

[Chapter 18]

1 I saw the storehouse of all the winds: I saw how He had adorned the whole creation with them and the firm foundations of the earth.

2 And I saw the corner-stone of the earth: I saw the four winds which support the earth and the firmament of the heaven.

3 I saw how the winds stretch out the height of heaven, and have their station between heaven and earth; these are the pillars of heaven.

4 I saw the winds of heaven which turn and bring the sky and the sun and all the stars to their setting place.

5 I saw the winds on the earth carrying the clouds: I saw the paths of the angels. I saw at the end of the earth the firmament of heaven above.

6 And I continued south and saw a place which burns day and night, where there are seven mountains of magnificent stones, three towards the east, and three towards the south.

7 And as for those towards the east, they were of colored stone, and one of pearl, and one of jacinth (a stone of healing), and those towards the south of red stone.

8 But the middle one reached to heaven like the throne of God, and was

made of alabaster.

9 And the summit of the throne was of sapphire.

Ezekiel 1:22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.
23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.
24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.
25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.
26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.
27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. 28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

10 And I saw a great abyss of the earth, with pillars of heavenly fire, and I saw among them fiery pillars of Heaven, which were falling,

11 And as regards both height and depth, they were immeasurable.

12 And beyond that abyss I saw a place which had no firmament of heaven above, and no firmly founded earth beneath it: there was no water on it, and no birds,

13 But it was a desert and a horrible place. I saw there seven stars like

great burning mountains,

14 And an angel questioned me regarding them. The angel said: 'This place is the end of heaven and earth.

15 This has become a prison for the stars and the host of heaven. And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of their rising, because they did not come out at their proper times.

16 And He was angry with them, and bound them until the time when their guilt should be consummated even for ten thousand years.'

[Chapter 19]

1 And Uriel said to me: 'The angels who have had sex with women shall stand here, and their spirits, having assumed many different forms, are defiling mankind and shall lead them astray into sacrificing to demons as gods, here shall they stand, until the day of the great judgment in which they shall be judged and are made an end of.

1 Timothy 4
1The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons.

Rev 9:20The rest of mankind that were not killed by these plagues still did not repent of the work of their hands; they did not stop worshiping demons, and idols of gold, silver, bronze, stone and wood—idols that cannot see or hear or walk. 21Nor did they repent of their murders, their magic arts, their sexual immorality or their thefts.

2 And the women also of the angels who went astray shall become sirens (other versions read 'shall become peaceful' also, another version reads, 'shall salute them').'

3 And I, Enoch, alone saw the vision, the ends of all things: and no man shall see as I have seen.

1PE 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

[Chapter 20]

1 These are the names of the holy angels who watch.

2 Uriel, one of the holy angels, who is over the world, turmoil and terror.

3 Raphael, one of the holy angels, who is over the spirits of men.

4 Raguel, one of the holy angels who takes vengeance on the world of the luminaries.

5 Michael, one of the holy angels, set over the virtues of mankind and over chaos.

6 Saraqael, one of the holy angels, who is set over the spirits, who sin in the spirit.

7 Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim.

8 Remiel, one of the holy angels, whom God set over those who rise.

[Chapter 21]

1 Then, I proceeded to where things were chaotic and void.

2 And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible.

3 And there I saw seven stars of heaven bound together in it, like great mountains and burning with fire.

4 Then I said: 'For what sin are they bound, and on why have they been cast in here?'

5 Then said Uriel, one of the holy angels, who was with me, and was chief over them: 'Enoch, why do you ask, and why are you eager for the truth?

6 These are some of the stars of heaven, which have transgressed the commandment of the Lord, and are bound here until ten thousand years, the time entailed by their sins, are consummated.'

7 And I went out from there to another place, which was still more horrible than the former, and I saw a terrible thing: a great fire there which burned and blazed, and the place was cleft as far as the abyss, full of great falling columns of fire:

8 Neither its width or breadth could I see, nor could I see its source.

9 Then I said: 'I am afraid of this place and cannot stand to look at it.!' Then Uriel, one of the holy angels who was with me, answered and said to me: 'Enoch, why are you so afraid?'

10 And I answered: 'Because of this fearful place, and because of the spectacle of the pain.' And he said to me: 'This place is the prison of the angels, and here they will be imprisoned for ever.'

Daniel 7:9 "As I looked,
"thrones were set in place, and the Ancient of Days took his seat.His clothing was as white as snow; the hair of his head was white like wool His throne was flaming with fire, and its wheels were all ablaze. 10 A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated and the books were opened. 11 "Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the

beast was slain and its body destroyed and thrown into the blazing fire.

[Chapter 22]

1 And I went out to another place west where there was a mountain and hard rock.

2 And there was in it four hollow places, deep and wide and very smooth. How smooth are the hollow places and looked deep and dark.

3 Then Raphael answered, one of the holy angels who was with me, and said to me: 'These hollow places have been created for this very purpose, that the spirits of the souls of the dead should be gathered here, that all the souls of the children of men should brought together here. And these places have been made to receive them until the day of their judgment and until the period appointed, until the great judgment comes on them.'

(Author note: The idea of a gathering place of the dead is seen in the doctrine of Purgatory, where the dead are gathered and those who are ”redeemable” are kept and purified until such time they might ascend to heaven.*)*

2 Maccabee 12: 41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,
42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.
43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection:
44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.
45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

4 I saw the spirit of a dead man, and his voice went out to heaven and made petitions.

5 And I asked Raphael the angel who was with me, and I said to him: 'This spirit which petitions,

6 Whose is it, whose voice goes up and petitions heaven?'

7 And he answered me saying: 'This is the spirit which went out from Abel, whom his brother Cain slew, and he makes his suit against him until his offspring is destroyed from the face of the earth, and his offspring are annihilated from among the children of men.'

GEN 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field that Cain rose up against Abel his brother, and slew him. 9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. 11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

8 Then I asked, regarding all the hollow places: 'Why is one separated from the other?'

9 And he answered me and said to me: 'These three have been made that the spirits of the dead might be separated. Divisions have been made for the spirits of the righteous, in which there is the bright spring of water.

10 And one for sinners when they die and are buried in the earth and judgment has not been executed on them in their lifetime.

11 Here their spirits shall be set apart in this great pain until the great day of judgment and punishment and torment of those who curse for

ever and retribution for their spirits.

2 Peter 3: 7By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men.

12 There He shall bind them for ever. And such a division has been made for the spirits of those who make their petitions, who make disclosures concerning their destruction, when they were slain in the days of the sinners.

13 Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions, but their spirits shall not be destroyed in the day of judgment nor shall they be raised from here.'

14 Then I blessed the Lord of glory and said: 'Blessed be my Lord, the Lord of righteousness, who rules for ever.'

[Chapter 23]

1 From here I went to another place to the west of the ends of the earth.

2 And I saw a burning fire which ran without resting, and never stopped from its course day or night but flowed always in the same way.

3 And I asked saying: 'What is this which never stops?'

4 Then Raguel, one of the holy angels who was with me, answered me and said to me: 'This course of fire which you have seen is the fire in the west and is the fire of all the lights of heaven.'

[Chapter 24]

1 And from here I went to another place on the earth, and he showed me a mountain range of fire which burned day and night.

2 And I went beyond it and saw seven magnificent mountains, all differing from each other, and their stones were magnificent and beautiful, and their form was glorious: three towards the east, one founded on the other, and three towards the south, one on the other, and deep rough ravines, no one of which joined with any other.

3 And the seventh mountain was in the midst of these, and it was higher than them, resembling the seat of a throne.

4 And fragrant trees encircled the throne. And among them was a tree such as I had never smelled, nor was any among them or were others like it; it had a fragrance beyond all fragrance, and its leaves and blooms and wood would not ever wither:

5 And its fruit is beautiful, and its fruit resembles the dates of a palm. Then I said: 'How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance.'

6 Then Michael, one of the holy and honored angels who was with me, and was their leader, spoke.

[Chapter 25]

1 And he said to me: 'Enoch, why do you ask me about the fragrance of the tree, and why do you wish to learn the truth?'

2 Then I answered him saying: 'I wish to know about everything, but especially about this tree.'

3 And he answered saying: 'This high mountain which you have seen, whose summit is like the throne of God, is His throne, where the Holy Great One, the Lord of Glory, the Eternal King, will sit, when He shall come down to visit the earth with goodness.

4 And as for this fragrant tree, no mortal is permitted to touch it until the great judgment, when He shall take vengeance on all and bring

everything to its completion for ever.

Genesis 2:8 Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. 9 And the LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. 10 A river watering the garden flowed from Eden; from there it was separated into four headwaters. 11 The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. 12 (The gold of that land is good; aromatic resin and onyx are also there.) 13 The name of the second river is the Gihon; it winds through the entire land of Cush. 14 The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates. 15 The LORD God took the man and put him in the Garden of Eden to work it and take care of it. 16 And the LORD God commanded the man, "You are free to eat from any tree in the garden; 17 but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."

5 It shall then be given to the righteous and holy. Its fruit shall be for food to the Elect: it shall be transplanted to the holy place, to the temple of the Lord, the Eternal King.

REV 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curses: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

6 Then they shall rejoice and be glad, and enter into the holy place; And its fragrance shall enter into their bones, And they shall live a long life on earth, as your fathers lived. And in their days there will be no sorrow or pain or torment or toil.'

7 Then I blessed the God of Glory, the Eternal King, who has prepared

such things for the righteous, and has created them and promised to give to them.

Ezekiel 47:12 (New International Version)
12 Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing."

[Chapter 26]

1 And I went from there to the middle of the earth, and I saw a blessed place in which there were trees with branches alive and blooming on a tree that had been cut down.

(Author's note: The "hollow earth theory" has been espoused by various groups throughout history. The theory was used to create the book and movie, "Journey to the Center of the Earth.")

2 And there I saw a holy mountain,

3 And underneath the mountain to the east there was a stream and it flowed towards the south. And I saw towards the east another mountain higher than this, and between them a deep and narrow valley.

4 In it ran a stream underneath the mountain. And to the west of it there was another mountain, lower than the former and of small elevation, and a dry, deep valley between them; and another deep and dry valley was at the edge of the three mountains.

5 And all the valleys were deep and narrow, being formed from hard rock, and there were no trees planted on them.

6 And I was very amazed at the rocks in the valleys.

[Chapter 27]

1 Then I said: 'What is the purpose of this blessed land, which is entirely filled with trees, and what is the purpose of this accursed valley between them?'

2 Then Uriel, one of the holy angels who was with me, answered and said: 'This accursed valley is for those who are cursed for ever: Here shall all the accursed be gathered together who utter with their lips words against the Lord not befitting His glory or say hard things against Him. Here shall they be gathered together, and here shall be their place of judgment.

3 In the last days there shall be the spectacle of righteous judgment on them in the presence of the righteous for ever: here shall the merciful bless the Lord of glory, the Eternal King.

4 In the days of judgment they shall bless Him for the mercy in that He has shown them.'

5 Then I blessed the Lord of Glory and set out His glory and praised Him gloriously.

[Chapter 28]

1 Then, I went towards the east, into the midst of the mountain range in the desert, and I saw a wilderness.

2 And it was solitary, full of trees and plants. And water gushed out from above.

3 Rushing like a torrent which flowed towards the north-west it caused clouds and dew to fall on every side.

[Chapter 29]

1 Then I went to another place in the desert, and approached to the east of this mountain range.

2 And there I saw aromatic trees exuding the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree.

[Chapter 30]

1 Beyond these, I went far to the east,

2 And I saw another place, a valley full of water like one that would not run dry.

3 And there was a tree, the color of fragrant trees was that of mastic. And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

[Chapter 31]

1 And I saw other mountains, and among them were groves of trees, and there was nectar that flowed from them, which is named Sarara and Galbanum.

2 And beyond these mountains I saw another mountain to the east of the ends of the earth, on which there were aloe trees, and all the trees were full of fruit, being like almond trees.

3 And when it was burned it smelled sweeter than any fragrant odor.

[Chapter 32]

1 And after I had smelled these fragrant odors, I looked towards the north over the mountains I saw seven mountains full of fine nard and

fragrant trees of cinnamon and pepper.

2 And then I went over the summits of all these mountains, far towards the east of the earth, and passed over the Red Sea and went far from it, and passed over the angel Zotiel.

(Author's note: The angel Zoteil, whose name means, "little one of God," welcomes back those sinners who have gone astray but have repented. Based on the description of the locations, some have suggested the sphinx could be a representation, although most believe this to be unlikely.)

3 And I came to the Garden of Righteousness. I saw far beyond those trees more trees and they were numerous and large. There were two trees there, very large, beautiful, glorious, and magnificent. The tree of knowledge, whose holy fruit they ate and acquired great wisdom.

4 That tree is in height like the fir, and its leaves are like those of the Carob tree,

5 And its fruit is like the clusters of the grapes, very beautiful: and the fragrance of the tree carries far.

Isaiah 60:13 "The glory of Lebanon will come to you, the pine, the fir and the cypress together, to adorn the place of my sanctuary; and I will glorify the place of my feet.

6 Then I said: 'How beautiful is the tree, and how attractive is its look!' Then Raphael the holy angel, who was with me, answered me and said: 'This is the tree of wisdom, of which your father of old and your mother of old, who were your progenitors, have eaten, and they learned wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.'

[Chapter 33]

1 And from there I went to the ends of the earth and saw there large

beasts, and each differed from the other; and I saw birds also differing in appearance and beauty and voice, the one differing from the other.

2 And to the east of those beasts I saw the ends of the earth where heaven rests on it, and the doors of heaven open. And I saw how the stars of heaven come out, and I counted the gates from which they came out,
3 And wrote down all their outlets, of each individual star by their number and their names, their courses and their positions, and their times and their months, as Uriel the holy angel who was with me showed me.

4 He showed me all things and wrote them down for me; also their names he wrote for me, and their laws and their functions.

[Chapter 34]

1 From there I went towards the north to the ends of the earth, and there I saw a great and glorious device at the ends of the whole earth.

2 And here I saw three gates of heaven open : through each of them proceed north winds: when they blow there is cold, hail, frost, snow, dew, and rain.

3 And out of one gate they blow for good: but when they blow through the other two gates, it is for violence and torment on the earth, and they blow with force.

[Chapter 35]

1 Then I went towards the west to the ends of the earth, and saw there three gates of heaven open such as I had seen in the east, the same number of gates, and the same number of outlets.

[Chapter 36]

1 And from there I went to the south to the ends of the earth, and saw there three open gates of heaven.

2 And from them come dew, rain, and wind. And from there I went to the east to the ends of heaven, and saw here the three eastern gates of heaven open and small gates above them.

3 Through each of these small gates pass the stars of heaven and they run their course to the west on the path which is shown to them.

4 And as often as I saw I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has done great and glorious wonders, who has shown the greatness of His work to the angels and to spirits and to men, that they might praise His work and all His creation: that they might see the power of His might and praise the great work of His hands and bless Him for ever.

[Chapter 37]

-1. **The *Book of Parables* (Chapters 37-71):**

1 The second vision which he saw, the vision of wisdom which Enoch the son of Jared, the son of Mahalalel,

2 The son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw. And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those which dwell on earth: Hear, you men of old time, and see, you that come after, the words of the Holy One which I will speak before the Lord of spirits.

3 The words are for the men of old time, and to those that come after. We will not withhold the beginning of wisdom from this present day. Such wisdom has never been given by the Lord of spirits as I have received according to my insight, according to the good pleasure of the Lord of spirits by whom the lot of eternal life has been given to me.

4 Now three Parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

[Chapter 38]

1 The first Parable: When the congregation of the righteous shall appear, and sinners shall be judged for their sins, and shall be driven from the face of the earth;

2 And when the Righteous One shall appear before the eyes of the elect righteous ones, whose works are weighed by the Lord of spirits, light shall appear to the righteous and the elect who dwell on the earth. Where will there be the dwelling for sinners, and where the will there be a resting-place for those who have denied the Lord of spirits? It had been good for them if they had not been born.

JOH 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

3 When the secrets of the righteous shall be revealed and the sinners judged, and the godless driven from the presence of the righteous and elect,

4 From that time those that possess the earth shall no longer be powerful and mighty: And they shall not be able to look at the face of the holy ones, because the Lord of spirits has caused His light to appear on the face of the holy, righteous, and elect.

2CO 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

5 Then the kings and the mighty shall be destroyed and be turned over

into the hands of the righteous and holy.

6 And from then on none shall seek mercy from the Lord of spirits for themselves for their life is at an end.

[Chapter 39]

1 And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their offspring will become one with the children of men.

(Author's note: Here we have a verse that can be interpreted in various ways. The holy children from the high heaven could be the spirits of the righteous dead. However, other verses seem to suggest those souls are being held until judgment. Enoch 38:1 mentions a judgment and this could be the one we seek to release the souls and make this verse mesh well.

Other theories regarding this verse have been put forward by those who believe God will give his consent to angels that they may finally freely mix with people. This seems unlikely given the previous reaction. Lastly, those involved with "UFO studies" point to this verse as an indication of contact.

Revelation 21
1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. 2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. 3 And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. 4 He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." 5 He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."

2 And in those days Enoch received books of indignation and wrath, and books of turmoil and confusion. There will be no mercy for them, says the Lord of spirits.

3 And in those days a whirlwind carried me off from the earth, And set me down at the end of heaven.

4 There I saw another vision, the dwelling-places of the holy, and the resting-places of the righteous.

5 Here my eyes saw the dwelling places of His righteous angels, and the resting-places of the Holy Ones. And they petitioned and interceded and prayed for the children of men, and righteousness flowed before them like water, and mercy fell like dew on the earth: Thus it is among them for ever and ever.

6 And in that place my eyes saw the Elect One of righteousness and of faith,

7 And I saw his dwelling-place under the wings of the Lord of spirits.

8 And righteousness shall prevail in his days, and the righteous and elect shall be innumerable and will be before Him for ever and ever.

9 And all the righteous and elect ones before Him shall be as bright as fiery lights, and their mouth shall be full of blessing, and their lips shall praise the name of the Lord of spirits. Righteousness and truth before Him shall never fail.

10 There I wished to dwell, and my spirit longed for that dwelling-place; and thus it was decided and my portion was assigned and established by the Lord of spirits.

11 In those days I praised and exalted the name of the Lord of spirits with blessings and praises, because He had destined me for blessing and glory according to the good pleasure of the Lord of spirits.

12 For a long time my eyes looked at that place, and I blessed Him and praised Him, saying: 'Blessed is He, and may He be blessed from the beginning and for evermore. And in His presence there is no end.

13 He knows before the world was created what is for ever and what will be from generation to generation.

14 Those who do not sleep bless you, they stand before your glory and bless, praise, and exalt you, saying: "Holy, holy, holy, is the Lord of spirits: He fills the earth with spirits."'

15 And here my eyes saw all those who do not sleep: they stand before Him and bless Him saying: 'Blessed be you, and blessed be the name of the Lord for ever and ever.'

16 And my face was changed; for I could no longer see.

Exodus 34:29
When Moses came down from Mount Sinai with the two tablets of the Testimony in his hands, he was not aware that his face was radiant because he had spoken with the LORD.

[Chapter 40]

1 And after that I saw thousands of thousands and ten thousand times ten thousand,

2 I saw a multitude beyond number and reckoning, who stood before the Lord of spirits. And on the four sides of the Lord of spirits I saw four figures, different from those that did not sleep, and I learned their names; for the angel that went with me told me their names, and showed me all the hidden things.

3 And I heard the voices of those four presences as they uttered praises before the Lord of glory.

4 The first voice blessed the Lord of spirits for ever and ever.

5 The second voice I heard blessing the Elect One and the elect ones who depend on the Lord of spirits.

6 And the third voice I heard pray and intercede for those who live on the earth and pray earnestly in the name of the Lord of spirits.

7 And I heard the fourth voice fending off the Satans (adversary or accusers) and forbidding them to come before the Lord of spirits to accuse them who dwell on the earth.

8 After that I asked the angel of peace who went with me, who showed me everything that is hidden: 'Who are these four figures which I have seen and whose words I have heard and written down?'

9 And he said to me: 'This first is Michael, the merciful and long-suffering; and the second, who is set over all the diseases and all the wounds of the children of men, is Raphael; and the third, who is set over all the powers, is Gabriel' and the fourth, who is set over the repentance and those who hope to inherit eternal life, is named Phanuel.'

10 And these are the four angels of the Lord of spirits and the four voices I heard in those days.

[Chapter 41]

1 And after that I saw all the secrets of heavens, and how the kingdom is divided, and how the actions of men are weighed in the balance.

Daniel 5:27 Thou art weighed in the balances, and art found wanting.

2 And there I saw the mansions of the elect and the mansions of the holy, and my eyes saw all the sinners being driven from there which deny the name of the Lord of spirits, and they were being dragged off; and they

could not live because of the punishment which proceeds from the Lord of spirits.

JOH 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

3 And there my eyes saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and dew,

4 And there I saw where they came from and how they saturate the dusty earth.

5 And there I saw closed storehouses out of which the winds are divided, the storehouse of the hail and winds, the storehouse of the mist, and of the clouds, and the cloud thereof hovers over the earth from the beginning of the world.

6 And I saw the storehouses of the sun and moon, where they go and where they come, and their glorious return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they keep faith with each other, in accordance with the oath by which they are bound together.

7 And first the sun goes out and traverses his path according to the commandment of the Lord of spirits, and mighty is His name for ever and ever. And after that I saw the invisible and the visible path of the moon, and she accomplishes the course of her path in that place by day and by night - the one holding a position opposite to the other before the Lord of spirits. And they give thanks and praise and rest not; but their thanksgiving is for ever and ever.

8 For the sun makes many revolutions for a blessing or a curse, and the course of the path of the moon is light to the righteous and darkness to

the sinners in the name of the Lord, who made a separation between the light and the darkness, and divided the spirits of men and strengthened the spirits of the righteous, in the name of His righteousness.

Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

9 For no angel hinders and no power is able to hinder; for He appoints a judge for them all and He judges them all Himself.

[Chapter 42]

1 Wisdom found no place where she might dwell; then a dwelling-place was assigned her in heavens.

2 Wisdom went out to make her dwelling among the children of men, and found no dwelling-place. Wisdom returned to her place, and took her seat among the angels.

3 And unrighteousness went out from her storehouses. She found those she did not seek, and dwelt with them, (she sought no one in particular but found a place[...]); as rain in a desert and dew on a thirsty land.

[Chapter 43]

1 And I saw other lightning and the stars of heaven, and I saw how He called them all by their names and they obeyed Him.

2 And I saw how they are weighed in a righteous balance according to their proportions of light: I saw the width of their spaces and the day of their appearing, and how their revolution produces lightning:

3 And I saw their revolution according to the number of the angels, and how they keep faith with each other. And I asked the angel who went with me who showed me what was hidden:

4 'What are these?' And he said to me: 'The Lord of spirits has shown you their parable: these are the names of the holy who dwell on the earth and believe in the name of the Lord of spirits for ever and ever.'

[Chapter 44]

1 Also another phenomenon I saw in regard to the lightning: how some of the stars arise and become lightning and cannot part with their new form.

[Chapter 45]

1 And this is the second Parable: concerning those who deny the name of the dwelling of the holy ones and the Lord of spirits.

2 They shall not ascend to heaven, and they shall not come on the earth: Such shall be the lot of the sinners who have denied the name of the Lord of spirits, who are preserved for the day of suffering and tribulation.

3 On that day My Elect One shall sit on the throne of glory and shall try the works of the righteous, and their places of rest shall be innumerable. And their souls shall grow strong within them when they see My Elect One, And those who have called on My glorious name:

4 Then will I cause My Elect One to dwell among them. I will transform heaven and make it an eternal blessing and light,

5 And I will transform the earth and make it a blessing, and I will cause My elect ones to dwell on it. But the sinners and evil-doers shall not set foot on it.

6 For I have seen and satisfied My righteous ones with peace and have caused them to dwell before Me, but for the sinners there is judgment impending with Me, so that I shall destroy them from the face of the earth.

[Chapter 46]

1 And there I saw One whose face looked ancient. His head was white like wool, and with Him was another being whose countenance had the appearance of a man, and his face was full of graciousness, like one of the holy angels.

2 And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and where came from, and why he went with the Ancient One? And he answered and said to me:

3 "This is the son of Man who hath righteousness, with whom dwells righteousness, and who reveals all the treasures of that which is hidden, because the Lord of spirits hath chosen him, and whose lot has preeminence before the Lord of spirits in righteousness and is for ever.

4 And this Son of Man whom you have seen shall raise up the kings and the mighty from their seats, and the strong from their thrones and shall loosen the reins of the strong, and break the teeth of the sinners.

Matthew 13:41The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

5 And he shall put down the kings from their thrones and kingdoms because they do not exalt and praise Him, nor humbly acknowledge who bestowed their kingdom on them.

Matthew 19:28And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

6 And he shall make the strong hang their heads, and shall fill them with shame. And darkness shall be their dwelling, and worms shall be their bed, and they shall have no hope of rising from their beds, because they do not exalt the name of the Lord of spirits."

7 They raise their hands against the Most High and tread on the earth and dwell on it and all their deeds manifest unrighteousness. Their power rests on their riches, and their faith is in the gods which they have made with their hands. They deny the name of the Lord of spirits,

8 And they persecute the houses of His congregations, and the faithful who depend on the name of the Lord of Spirits.

[Chapter 47]

1 In those days the prayer of the righteous shall have ascended, and the blood of the righteous from the earth shall be before the Lord of spirits.

2 In those days the holy ones who dwell above in heavens shall unite with one voice and supplicate and pray and praise, and give thanks and bless the name of the Lord of spirits on behalf of the blood of the righteous which has been shed, that the prayer of the righteous may not be in vain before the Lord of spirits, that they may have justice, and that they may not have to wait for ever.

3 In those days I saw the "Head of Days" when He seated himself on the throne of His glory, and the books of the living were opened before Him; and all His host which is in heaven above and His counselors stood before Him,

4 And the hearts of the holy were filled with joy because the number of the righteous had been offered, and the prayer of the righteous had been heard, and the blood of the righteous not been required before the Lord of spirits.

Revelation 20:11Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. 12And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. 13The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. 14Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. 15If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

[Chapter 48]

1 And in that place I saw the spring of righteousness which was inexhaustible. And around it were many springs of wisdom. And all the thirsty drank of them, and were filled with wisdom, and their dwellings were with the righteous and holy and elect.

2 And at that hour that Son of Man was named in the presence of the Lord of spirits, And his name was brought before the Head of Days.

3 Even before the sun and the signs were created, before the stars of heaven were made, His name was named before the Lord of spirits.

4 He shall be a staff to the righteous and they shall steady themselves and not fall. And he shall be the light of the Gentiles, and the hope of those who are troubled of heart.

Romans 11: 11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?
13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:
14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.
15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?
16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.
17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;
18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
19 Thou wilt say then, The branches were broken off, that I might be grafted in.
20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
21 For if God spared not the natural branches, take heed lest he also spare not thee.

5 All who dwell on earth shall fall down and worship before him, and will praise and bless and sing and celebrate the Lord of spirits.

6 And for this reason he has been chosen and hidden in front of (kept safe by) Him, before the creation of the world and for evermore.

7 And the wisdom of the Lord of spirits has revealed him to the holy and righteous; For he hath preserved the lot of the righteous, because they have hated and rejected this world of unrighteousness, and have hated all its works and ways in the name of the Lord of spirits. For in his name they are saved, and according to his good pleasure and it is He who has regard to their life.

8 In these days the kings of the earth and the strong who possess the land

because of the works of their hands will be shamed, because on the day of their anguish and affliction they shall not be able to save themselves. And I will give them over into the hands of My elect.

9 As straw in the fire so shall they burn before the face of the holy; as lead in the water shall they sink before the face of the righteous, and no trace of them shall be found anymore.

Malachi 4
1For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

10 And on the day of their affliction there shall be rest on the earth (because the evil ones will be destroyed), and before Him they shall fall down and not rise again, and there shall be no one to take them with his hands and raise them up; for they have denied the Lord of spirits and His Anointed. The name of the Lord of spirits be blessed.

[Chapter 49]

l For wisdom is poured out like water, and glory will not fail before him ever.

2 For he is mighty in all the secrets of righteousness, and unrighteousness shall disappear like a shadow, and will no longer exist; because the Elect One stands before the Lord of spirits, and his glory is for ever and ever, and his might for all generations.

3 In him dwells the spirit of wisdom, and the spirit which gives insight, and the spirit of understanding and of might, and the spirit of those who have fallen asleep in righteousness.

4 And he shall judge the secret things, and no one shall be able to utter a

lying or idle word before him, for he is the Elect One before the Lord of spirits according to His good pleasure.

[Chapter 50]

1 And in those days a change shall take place for the holy and elect, and the light of days shall abide on them, and glory and honor shall turn to the Holy.

2 On the day of trouble, affliction will be heaped on the evil. And the righteous shall be victorious in the name of the Lord of spirits. For He will this to others that they may repent and turn away from the works of their hands.

3 They shall have no honor through the name of the Lord of spirits, but through His name they shall be saved, and the Lord of spirits will have compassion on them, for His mercy is great.

4 He is righteous also in His judgment, and in the presence of His glory unrighteousness also shall not stand: At His judgment the unrepentant shall perish before Him.

5 And from now on I will have no mercy on them, says the Lord of spirits.

[Chapter 51]

1 And in those days shall the earth also give back that which has been entrusted to it, and Sheol (the grave) also shall give back that which it has received, and hell shall give back that which it owes. For in those days the Elect One shall arise,

2 And he shall choose the righteous and holy from among them. For the day has drawn near that they should be saved.

Revelation 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

3 And in those days the Elect One shall sit on His throne, and all the secrets of wisdom and counsel shall pour from His mouth, for the Lord of spirits hath given them to Him and has glorified Him.

4 In those days shall the mountains leap like rams, and the hills shall skip like lambs satisfied with milk, and the faces of all the angels in heaven shall be lighted up with joy.

5 And the earth shall rejoice, and the righteous shall dwell on it, and the elect shall walk on it.

[Chapter 52]

l And after those days in that place where I had seen all the visions of that which is hidden, for I had been carried off in a whirlwind and they had borne me towards the west.

2 There my eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead.

3 And I asked the angel who went with me, saying, 'What things are these which I have seen in secret?'

4 And he said to me: 'All these things which you have seen shall serve the

authority of His Messiah that he may be powerful and mighty on the earth.'

5 The angel of peace answered me saying: 'Wait a little while, and all secret things shall be revealed to you, things which surround the Lord of spirits.

6 And these mountains which your eyes have seen, the mountain of iron, and the mountain of copper, and the mountain of silver, and the mountain of gold, and the mountain of soft metal, and the mountain of lead, all of these shall be like wax before a fire in the presence of the Elect One. Like the water which streams down from above on those mountains, and they shall be weak under his feet.

7 And it shall come to pass in those days that none shall be saved, either by gold or by silver, and none will be able to save themselves or escape.

8 And there shall be no iron for war, nor materials for breastplates. Bronze shall be of no use, tin shall be worthless, and lead shall not be desired.

9 All these things shall be destroyed from the face of the earth, when the Elect One appears before the Lord of spirits.'

[Chapter 53]

1 There my eyes saw a deep valley with its mouth open, and all who dwell on the earth and sea and islands shall bring gifts and presents and tokens of homage to Him, but that deep valley shall not become full.

2 And their hands commit lawless deeds, and everything the righteous work at the sinners devour. The sinners shall be destroyed in front of the face of the Lord of spirits, and they shall be banished from off the face of His earth, and they shall perish for ever and ever.

3 For I saw all the angels of punishment abiding there and preparing all

the instruments of Satan.

4 And I asked the angel of peace who went with me: 'For whom are they preparing these instruments?'

5 And he said to me: 'They prepare these for the kings and the powerful of this earth, that they may with them they be destroyed.

6 After this the Righteous and Elect One shall cause the house of His congregation to appear and from then on they shall hinder no more, in the name of the Lord of spirits.

7 And these mountains shall not stand as solid ground before His righteousness, but the hills shall be like springs of water, and the righteous shall have rest from the oppression of sinners.'

[Chapter 54]

1 And I looked and turned to another part of the earth, and saw there a deep valley with burning fire.

2 And they brought the kings and the powerful, and began to cast them into this deep valley.

Revelation 6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;
16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
17 For the great day of his wrath is come; and who shall be able to stand?

3 And there my eyes saw how they made their instruments for them, iron chains of immeasurable weight.

4 And I asked the angel of peace who was with me, saying: 'For whom are these chains being prepared ?'

5 And he said to me: 'These are being prepared for the hosts of Azazel, so that they may take them and throw them into the bottom of the pit of hell, and they shall cover their jaws with rough stones as the Lord of spirits commanded.

6 And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and throw them into the burning furnace on that day, that the Lord of spirits may take vengeance on them for their unrighteousness in becoming servants to Satan and for leading astray those who live on the earth.'

7 And in those days punishment will come from the Lord of spirits, and he will open all the storehouses of waters above heavens, and of the fountains which are under the surface of the earth.

8 And all the waters shall be come together (flow into or be joined) with the waters of heaven (above the sky), that which is above heavens is the masculine, and the water which is beneath the earth is the feminine.

9 And they shall destroy all who live on the dry land and those who live under the ends of heaven.

(Author's note: The previous verse refers to Noah's flood).

10 And when they have acknowledged the unrighteousness which they have done on the earth, by these they shall perish.

[Chapter 55]

1 And after that the Head of Days repented and said: 'I have destroyed all who dwell on the earth to no avail.'

2 And He swore by His great name: 'From now on I will not do this to all who dwell on the earth again, and I will set a sign in heaven: and this shall be a covenant of good faith between Me and them for ever, so long

as heaven is above the earth. And this is in accordance with My command.

(Author's note: The previous verse refers to the rainbow).

3 When I have desired to take hold of them by the hand of the angels on the day of tribulation, anger, and pain because of this, I will cause My punishment and anger to abide on them, says God, the Lord of spirits.

4 You mighty kings who live on the earth, you shall have to watch My Elect One, sit on the throne of glory and judge Azazel, and all his associates, and all his hosts in the name of the Lord of spirits.'

[Chapter 56]

1 And I saw there the hosts of the angels of punishment going, and they held scourges and chains of iron and bronze.

2 And I asked the angel of peace who went with me, saying: 'To whom are these who hold the scourges going?'
3 And he said to me: 'Each one to the ones they have chosen and to their loved ones, that they may be cast into the chasm of the abyss in the valley.

4 And then that valley shall be filled with ones they chose and their loved ones, and the days of their lives shall be at an end, and the days of their leading astray shall no longer be remembered (counted).

5 In those days the angels shall return and gather together and throw themselves to the east on the Parthians and Medes. They shall stir up the kings, so that a spirit of unrest and disturbance will come on them, and they shall drive them from their thrones, that they may rush out like lions from their lairs, and as hungry wolves among their flocks.

(Author's note: The names of certain countries help set the date of the manuscript. Scholars believe, based on the names of the countries mentioned

in Enoch, that the book could not have been written prior to 250 B.C. since some countries did not exist before that date. One could add that the particular part of Enoch is the only section dated, since the book consists of several disjointed parts.)

6 And they shall go up and trample the lands of My elect ones, and the land of His elect ones shall be before them a threshing-floor (trampled, barren ground and a highway).

7 But the city of my righteous ones shall be a hindrance to their horses, and they shall begin to fight among themselves, and their own right hand shall be strong against themselves, and a man shall not know his brother, nor a son his father or his mother, until there will be innumerable corpses because of their slaughter, and their punishment shall be not in vain.

8 In those days hell (Sheol) shall open its jaws, and they shall be swallowed up. Their destruction shall be final. Hell (Sheol) shall devour the sinners in the presence of the elect.'

REV 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

[Chapter 57]

1 And it came to pass after this that I saw another host of chariots, and men riding on them. They were coming on the winds from the east, and from the west to the south.

2 The noise of their chariots was heard, and when this turmoil took place the holy ones from heaven watched it, and the pillars of the earth were shaken and moved, and the sound of it was heard from the one end of heaven to the other, in one day.

3 And all shall fall down and worship the Lord of spirits. This is the end

of the second Parable.

[Chapter 58]

1 And I began to speak the third Parable concerning the righteous and elect.

2 Blessed are you, you righteous and elect, for glorious shall be your lot.

3 And the righteous shall be in the light of the sun, and the elect will be in the light of eternal life. The days of their life shall be unending, and the days of the holy will be without number.

4 And they shall seek the light and find righteousness with the Lord of spirits. Peace to the righteous in the name of the Eternal Lord!

5 And after this it shall be said to the holy in heaven that they should seek secrets of righteousness, and the destiny of faith. For it has become bright as the sun on earth, and the darkness is passed away.

6 And there shall be a light that never ends, and to a number of days they shall not come, for the darkness shall first have been destroyed, [And the light established before the Lord of spirits] and the light of righteousness established for ever before the Lord of spirits.

[Chapter 59]

1 In those days my eyes saw the secrets of the lightning, and of the lights, and they judge and execute their judgment, and they illuminate for a blessing or a curse as the Lord of spirits wills.

2 And there I saw the secrets of the thunder, and how when it resounds above in heaven, the sound thereof is heard, and he caused me to see the judgments executed on the earth, whether they are for well-being and blessing, or for a curse according to the word of the Lord of spirits.

3 And after that all the secrets of the lights and lightning were shown to me, and they lighten for blessing and for satisfying.

[Chapter 60] - Noah's Vision

1 In the year 500, in the seventh month, on the fourteenth day of the month in the life of Enoch, in that parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with great foreboding.

2 And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him.

3 And a great trembling seized me, and fear took hold of me, and my legs gave way, and I melted with weakness and fell on my face.

4 And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the disturbance and the shaking of heaven.

5 And Michael said to me: 'Why are you upset with such a vision? Until this day, His mercy and long-suffering has lasted toward those who dwell on the earth.'

6 And when the day, and the power, and the punishment, and the judgment come, which the Lord of spirits hath prepared for those who worship not the righteous law, and for those who deny the righteous judgment, and for those who take His name in vain, that day is prepared. It will be a covenant for the elect, but for sinners an inquisition. When the punishment of the Lord of spirits shall rest on them, it will not come in vain, and it shall slay the children with their mothers and the children with their fathers.

7 And on that day two monsters were separated from one another, a female monster named Leviathan, to dwell in the abyss of the ocean over the fountains of the waters;

8 And the male is named Behemoth, who occupied with his breast a wasted wilderness named Duidain, on the east of the garden where the elect and righteous dwell, where my (great) grandfather was taken up, the seventh from Adam, the first man whom the Lord of spirits created.

9 And I asked the other angel to show me the might of those monsters, how they were separated on one day and thrown, the one into the abyss of the sea, and the other to the earth's desert.

10 And he said to me: ' Son of man, you wish to know what is kept secret.'
11 And the other angel who went with me and showed me what was kept secret; told me what is first and last in heaven in the sky, and beneath the earth in the depth, and at the ends of heaven, and on the foundation of heaven.
12 And the storehouse of the winds, and how the winds are divided, and how they are weighed, and how the doors of the winds are calculated for each according to the power of the wind, and the power of the lights of the moon according to the power that is fitting; and the divisions of the stars according to their names, and how all the divisions are divided.

13 And the thunder according to the places where they fall, and all the divisions that are made among the lightning that it may light, and their host that they may at once obey.

14 For the thunder has places of rest which are assigned while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together in spirit and are not separate.

15 For when the lightning flashes, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them; for the treasury of their peals is like the sand (of an hourglass),

and each one of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many parts of the earth.

16 And the spirit of the sea is masculine and strong, and according to the might of His strength He draws it back with a rein, and in like manner it is driven forward and disperses in the midst of all the mountains of the earth.

17 And the spirit of the hoar-frost is his own angel, and the spirit of the hail is a good angel. And the spirit of the snow has forsaken his storehouse because of his strength.

18 There is a special spirit there, and that which ascends from it is like smoke, and its name is frost. And the spirit of the mist is not united with them in their storehouse, but it has a special storehouse; for its course is glorious both in light and in darkness, and in winter and in summer, and in its storehouse is an angel.

19 And the spirit of the dew has its dwelling at the ends of heaven, and is connected with the storehouse of the rain, and its course is in winter and summer; and its clouds and the clouds of the mist are connected, and the one gives to the other.

20 And when the spirit of the rain goes out from its storehouse, the angels come and open the storehouse and lead it out, and when it is diffused over the whole earth it unites with the water on the earth.

21 And whenever it unites with the water on the earth, (for the waters are for those who live on the earth), they are (become) nourishment for the earth from the Most High who is in heaven.

22 Therefore there is a measurement for the rain, and the angels are in charge of it. And these things I saw towards the Garden of the Righteous.

23 And the Angel of Peace who was with me, said to me:

24 "These two monsters, prepared in accordance with the greatness of the Lord, will feed them the punishment of the Lord. And children will be killed with their mothers, and sons with their fathers.

Job 3: 8 May those who curse days curse that day, those who are ready to rouse Leviathan.

Isaiah 27: 1 In that day,
the LORD will punish with his sword,
his fierce, great and powerful sword,
Leviathan the gliding serpent,
Leviathan the coiling serpent;
he will slay the monster of the sea.

[Chapter 61]

1 And I saw in those days that long cords were given to those angels, and they took to themselves wings and flew, and they went towards the north.

2 I asked the angel, saying to him: 'Why have those angels who have cords taken flight?' And he said to me: 'They have gone to take measurements.'

(Author's note: There were no tape measures in those days. Measurements were taken by a simple rope or stick. The rope may have knots placed in it. Usual measurement were based on a man's forearm, the length of an arm, or the span of the arms.) In this case, the measurements, based those of the Lord or his appointed angel, encoded secret knowledge.)

3 And the angel who went with me said to me: 'These shall bring the measurements of the righteous, and the cords of the righteous to the righteous, that they may rely on the name of the Lord of spirits for ever and ever.

4 The elect shall begin to dwell with the elect, and those are the measurements which shall be given to faith and which shall strengthen righteousness.

5 And these measurements shall reveal all the secrets of the depths of the earth, and those who have been destroyed by the desert, and those who have been devoured by the beasts, and those who have been devoured by the fish of the sea, that they may return and rely on the day of the Elect One. For none shall be destroyed before the Lord of spirits, and none can be destroyed.

6 And all who dwell in heaven received a command and power and one voice and one light like to fire.

7 And they blessed Him with their first words and exalted and praised Him in their wisdom. And they were wise in utterance and in the spirit of life.

8 And the Lord of spirits placed the Elect One on the throne of glory. And he shall judge all the works of the holy above in heaven, and in the balance their deeds shall be weighed.

2 Timothy 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

9 And when he shall lift up his face to judge their secret ways according to the word of the name of the Lord of spirits, and their path according to the way of the righteous judgment of the Lord of spirits; then they shall all speak with one voice and bless and glorify and exalt the name of the Lord of spirits.

10 And He will summon all the host of heavens, and all the holy ones above, and the host of God, the cherubim, seraphim and ophannim, and all the angels of power, and all the angels of principalities (angels that rule over other angels), and the Elect One, and the other powers on the earth and over the water. On that day shall raise one voice, and bless and

glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgment and of peace, and in the spirit of goodness, and shall all say with one voice: "Blessed is He, and may the name of the Lord of spirits be blessed for ever and ever."

11 All who do not sleep above in heaven shall bless Him. All the holy ones who are in heaven shall bless Him; and all the elect who dwell in the garden of life, and every spirit who is able to bless, and glorify, and exalt, and praise Your blessed name, and to the extent of its ability all flesh shall glorify and bless Your name for ever and ever.

12 For great is the mercy of the Lord of spirits. He is long-suffering, and all His works and all that He has created He has revealed to the righteous and elect, in the name of the Lord of spirits.

Numbers 14:18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

[Chapter 62]

1 Thus the Lord commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: 'Open your eyes and lift up your horns if you are able to recognize the Elect One.'

Psalm 24: 7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

2 And the Lord of spirits seated Him on the throne of His glory, and the spirit of righteousness was poured out on Him, and the word of His mouth slays all the sinners, and all the unrighteous are destroyed from in front of His face.

REV 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth

the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

3 And in that day all the kings and the mighty, and the exalted and those who hold the earth shall stand up and shall see and recognize that He sits on the throne of His glory, and that righteousness is judged before Him, and no lying word is spoken before Him.

4 Then pain will come on them as on a woman in labor, and she has pain in giving birth when her child enters the mouth of the womb, and she has pain in childbirth.

Micah 4: 10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

5 And one portion of them shall look at the other, and they shall be terrified, and they shall look downcast, and pain shall seize them, when they see that Son of Man sitting on the throne of His glory.

Matt 25:31 When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:

6 And the kings and the mighty and all who possess the earth shall bless and glorify and exalt Him who rules over all, who was hidden.

7 For from the beginning the Son of Man was hidden, and the Most High preserved Him in the presence of His might, and revealed Him to the elect.

8 And the congregation of the elect and holy shall be sown, and all the elect shall stand before Him on that day.

9 And all the kings and the mighty and the exalted and those who rule the earth shall fall down before Him on their faces, and worship and set

their hope on that Son of Man, and petition Him and supplicate for mercy at His hands.

10 Nevertheless that Lord of spirits will so press them that they shall heavily go out from His presence, and their faces shall be filled with shame, and the darkness grows deeper on their faces.

11 And He will deliver them to the angels for punishment, to execute vengeance on them because they have oppressed His children and His elect.

12 And they shall be a spectacle for the righteous and for His elect. They shall rejoice over them, because the wrath of the Lord of spirits rests on them, and His sword is drunk with their blood.

13 The righteous and elect shall be saved on that day, and they shall never again see the face of the sinners and unrighteous.

14 And the Lord of spirits will abide over them, and they shall eat, lie down and rise up with the Son of Man for ever and ever.

Revelation 21:3 "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. 4He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."

15 The righteous and elect shall have risen from the earth, and ceased to be downcast and they will have been clothed with garments of life.

16 And these shall be the garments of life from the Lord of spirits; they shall not wear out nor will your glory pass away from before the Lord of spirits.

[Chapter 63]

1 In those days shall the mighty and the kings who possess the earth beg

Him to grant them a little respite from His angels of punishment to whom they were delivered, that they might fall down and worship before the Lord of spirits, and confess their sins before Him.

Romans 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
12So then every one of us shall give account of himself to God.

2 And they shall bless and glorify the Lord of spirits, and say: 'Blessed is the Lord of spirits and the Lord of kings, and the Lord of the mighty and the Lord of the rich, and the Lord of glory and the Lord of wisdom,

3 And every secret is revealed in front of you. Your power is from generation to generation, and your glory for ever and ever. Deep and innumerable are all your secrets, and your righteousness is beyond reckoning.

4 We have now learned that we should glorify and bless the Lord of kings and Him who is King over all kings.'

5 And they shall say: 'Would that we had a respite to glorify and give thanks and confess our faith before His glory!

6 And now we long for a little respite but find it not. We are driven away and obtain it not: And light has vanished from before us, and darkness is our dwelling-place for ever and ever;

7 Because we have not believed in Him nor glorified the name of the Lord of spirits, but our hope was in the scepter of our kingdom, and in our own glory.

8 In the day of our suffering and tribulation He does not save and we find no respite for confession that our Lord is true in all His works, and in His judgments and His justice, and His judgments have no respect of persons.

Romans 2: 7To them who by patient continuance in well doing seek for glory

and honour and immortality, eternal life:
8But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
9Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
10But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:
11For there is no respect of persons with God.
12For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;
13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

9 We pass away from before His face on account of our works, and all our sins are judged in (in comparison to) righteousness.'

10 Now they shall say to themselves: 'Our souls are full of unrighteous gain, but what we have gained does not prevent us from descending from the midst of our worldly gain into the torment (burden) of Hell (Sheol).'

11 And after that their faces shall be filled with darkness and shame before that Son of Man, and they shall be driven from His presence, and the sword shall abide before His face in their midst.

12 Thus spoke the Lord of spirits: 'This is the ordinance and judgment with respect to the mighty and the kings and the exalted and those who possess the earth before the Lord of spirits.'

[Chapter 64]

1 And other forms I saw hidden in that place.

2 I heard the voice of the angel saying: 'These are the angels who descended to the earth, and revealed what was hidden to the children of men and seduced the children of men into committing sin.'

Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

[Chapter 65]

1 And in those days Noah saw the earth that it had sunk down and its destruction was near.

2 And he arose from there and went to the ends of the earth, and cried aloud to his grandfather, Enoch.

3 And Noah said three times with an embittered voice: "Hear me, hear me, hear me." And I said to him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it?'

4 And there was a great disturbance on the earth, and a voice was heard from heaven, and I fell on my face. And Enoch my grandfather came and stood by me, and said to me: 'Why have you cried to me with a bitter cry and weeping?'

5 A command has gone out from the presence of the Lord concerning those who dwell on the earth that their ruin is accomplished because they have learned all the secrets of the angels, and all the violence of the Satans (deceivers, accusers);

(Author's note: There are many meanings of the word "satan" but all indicate great negativity. It can mean one who opposes, accuses, or deceives. In this case there is some confusion as to who the satans are. We are told the fallen angels taught men to war, but we are also told that it was the children of the angels that were so destructive. We are told that the angels taught men sorcery and spells, but it was the spirits of the nephilim that went out from their bodies to destroy.)

6 And all their powers - the most secret ones - and all the power of those who practice sorcery, and the power of witchcraft, and the power of those who make molten images for the whole earth.

7 And how silver is produced from the dust of the earth, and how soft metal originates in the earth.

8 For lead and tin are not produced from the earth like the first; it is a fountain that produces them;

9 And an angel stands in it, and that angel is preeminent.' And after that my grandfather Enoch took hold of me by my hand and lifted me up, and said to me:

10 'Go, for I have asked the Lord of spirits about this disturbance on the earth. And He said to me: "Because of their unrighteousness their judgment has been determined and shall not be withheld by Me for ever. Because of the sorceries which they have searched out and learned, the earth and those who dwell on it shall be destroyed."

(Author's note: Flesh and blood will drowned under the waters of the flood. All those who knew the fallen angels and all those who had given birth to their children would be killed, but the angels cannot die and the spirits of the nephilim do not need a body to survive. The text indicates the spirits need no food or water and go about unseen.)

11 And from these, they have no place of repentance for ever, because they have shown them what was hidden, and they are the damned. But as for you, my son, the Lord of spirits knows that you are pure and guiltless of this reproach concerning the secrets.

12 And He has destined your name to be among the holy, and will preserve you among those who dwell on the earth; and has destined your righteous seed both for kingship and for great honors, and from your seed shall proceed a fountain of the righteous and holy without number for ever.

[Chapter 66]

1 And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgment and destruction on all who dwell on the earth.

2 Kings 19:35And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Revelation 14: 15And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.
18And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.
19And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

2 And the Lord of spirits gave commandment to the angels who were going out, that they should not cause the waters to rise but should hold them in check; for those angels were in charge of the forces of the waters.

3 And I went away from the presence of Enoch.

[Chapter 67]

1 And in those days the word of God came to me, and He said to me: 'Noah, your lot has come up before Me, a lot without blame, a lot of love

and righteousness.

2 And now the angels are making a wooden structure, and when they have completed that task I will place My hand on it and preserve it (keep it safe), and there shall come out of it the seed of life, and a change shall set in so that the earth will not remain without inhabitants.

3 And I will establish your seed before me for ever and ever, and I will spread abroad those who dwell with you; and the face of the earth will be fruitful. They shall be blessed and multiply on the earth in the name of the Lord.'

4 And He will imprison those angels, who have shown unrighteousness, in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold and silver and iron and soft metal and tin.

5 And I saw that valley in which there was a great earth quake and a tidal waves of the waters.

6 And when all this took place, from that fiery molten metal and from the convulsion thereof in that place, there was a smell of sulfur produced, and it was connected with those waters, and that valley of the angels who had led mankind astray burned beneath that ground.

7 And there were streams of fire throughout the valley, where these angels are punished who had led astray those who dwell on the earth.
8 But those waters shall in those days serve for the kings and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit. Their spirit is full of lust, that they will be punished in their body, for they have denied the Lord of spirits. They will see their punishment daily, and yet, they believe not in His name.

9 There will be a relationship between the punishment and change. As their bodies burn, a change will take place in their spirit for ever and ever; for before the Lord of spirits none shall utter an idle word.

10 For the judgment shall come on them, because they believe in the lust of their body and deny the Spirit of the Lord.

1 John 2:16 (New International Version)
16For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world. 17And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

11 And the waters will change in those days; for when those angels are punished in these waters, the springs shall change, and when the angels ascend, this water of the springs shall change their temperature and become cold.

12 And I heard Michael answering and saying: 'This judgment in which the angels are judged is a testimony for the kings and the mighty who possess the earth.'

13 Because these waters of judgment minister to the healing of the body of the kings and the lust of their bodies; therefore they will not see and will not believe that those waters will change and become a fire which burns for ever.

[Chapter 68]

1 And after that my grandfather Enoch gave me the explanations of all the secrets in the book of the Parables which had been given to him, and he put them together for me in the words of the book of the Parables.

2 And on that day Michael answered Raphael and said: 'The power of the spirit grips me and makes me tremble because of the severity of the judgment of the secrets, and the judgment of the angels. Who can endure the severe judgment which has been executed, and before which they melt away?'

3 And Michael answered again, and said to Raphael: 'Who would not

have a softened heart concerning it, and whose mind would not be troubled by this judgment against them because of those who have led them out?'
4 And it came to pass when he stood before the Lord of spirits, Michael said thus to Raphael: 'I will not defend them under the eye of the Lord; for the Lord of spirits has been angry with them because they act as if they were the Lord.

5 Therefore all that is hidden shall come on them for ever and ever; for no other angel or man shall have his portion in this judgment, but they alone have received their judgment for ever and ever.

Psalm 82
1God standeth in the congregation of the mighty; he judgeth among the gods.
2How long will ye judge unjustly, and accept the persons of the wicked? Selah.
3Defend the poor and fatherless: do justice to the afflicted and needy.
4Deliver the poor and needy: rid them out of the hand of the wicked.
5They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.
6I have said, Ye are gods; and all of you are children of the most High.
7But ye shall die like men, and fall like one of the princes.
8Arise, O God, judge the earth: for thou shalt inherit all nations.

(Author's note: The above Bible verse is in bold because it may play one of the pivotal roles in understanding the connections between the book of Enoch and the Bible.

God stands in the congregation of the mighty; He judgeth among the gods. KJV

Another version reads:
God has taken His place in the divine council. In the Midst of the gods He holds judgment. RSV

The Septuagint reads:
God stands in the assembly of gods; and in the midst of them will judge gods. How long will ye judge unrighteous, and accept the persons of sinners?

In verse one we read that God (Elohiym) is standing in the congregation of the mighty; that He ("El" or God) is judging (Shaphat: governing) the gods (elohiym). One way to easily understand this is to look at a supreme God (capital “G”) judging and governing a group of “godlings.”

In an early study on Psalm 82, J. A. Emerton argued that in the Targum (Aramaic translation of the Old Testament) to the Psalms, as well as in the the Peshitta (Syriac Bible), and according to the Fathers, elohim (gods) in Psalm 82 was understood by all to refer to "angels." Emerton suggests that elohim refers to superhuman beings to whom the nations were allotted, whom the Jews regarded as angels but whom the Gentiles called gods (see 1 Cor 10:20). Jesus quotes the verse in John 10:34-36.

To stand in a court setting and judge indicates there was some transgression. This adds weight to the fact that some angels committed transgressions while others did not. Thus, it is this verse that points to the fall of some angels and the judgment handed down. It also articulates the position of angels as gods. It is assumed the point of view is that of men and not God.
In our mythology we see some “gods” were evil and violent, while other “gods” were kind and gentle. There were giants, Cyclops, monsters, and those, such as Hercules, Achilles who fought alongside men. These could be various angels, but it could point back to the three types of beings coming from the union of angels and women; Giants, Nephilim, and Eljo.

With their great height and six fingers per hand, it has been speculated that Goliath, his mother (the giant of Gath), and their family were descendants of the angel – woman union. We have also speculated that the Eljo could be the “men of renown” mentioned in Genesis.

Genesis 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of

renown.

The term, “eljo or elyo” indicates a type of godlike being. The term indicates these were humanoids with special powers or abilities, to the extent they would be remembered and placed in mythic stories so that they should not be forgotten. This leaves the Nephilim, which could be the monsters such as Cyclops, Medusa, and other creatures memorialized in mythology.

It is not suggested that these stories are totally accurate, but only that they indicate the existence of some vastly unusual being with powers or abilities that spawned stories of monsters. Together these three types of angelic offspring make up the corpus of mythology, containing gods, giants, and monsters.)

To add additional fuel to the fire of controversy over Psalm 82, Jesus quotes the verse in John 10:34-36.

John 10:31 Again the Jews picked up stones to stone him, 32 but Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?" 33 "We are not stoning you for any of these," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God." 34 Jesus answered them, "Is it not written in your Law, 'I have said you are gods'? 35 If he called them 'gods,' to whom the word of God came— and the Scripture cannot be broken— NIV

Does the word of God, if we accept and understand it, makes us gods? What power or authority does the knowledge, secrets, and words brought to us from heaven by fallen angels give us?

[Chapter 69]

1 And after this judgment I will terrify and make them tremble because they have shown this to those who dwell on the earth.

2 And behold the names of those angels: the first of them is Samjaza; the second Artaqifa; and the third Armen, the fourth Kokabe, the fifth

Turael; the sixth Rumjal; the seventh Danjal; the eighth Neqael; the ninth Baraqel; the tenth Azazel; the eleventh Armaros; the twelfth Batarjal; the thirteenth Busasejal; the fourteenth Hananel; the fifteenth Turel; and the sixteenth Simapesiel; the seventeenth Jetrel; the eighteenth Tumael; the nineteenth Turel; the twentieth Rumael; the twenty-first Azazyel;

(Author's note: For more information on the heavenly names, such as the various names of the "Presence of the Lord," see the Third Book of Enoch, also called the "Hebrew Book of Enoch."

The leader of the Watchers was Samjaza;, also pronounced Shemhazai. Two hundred angels made the descent to Earth, at Mount Hermon. Two hundred angels were divided into group of ten, each under the leadership of chieftain or captain.

They defiled themselves with women, producing children. Their children were giants of three-thousand ells tall, which some sources say is approximately 3420 metres in height (11,250 feet tall).

According to the Haggada (book 1, chapter 4 Punishment of the Fallen Angels), the angel Shemhazai lusted after a maiden named Istehar, however, she tricked him into revealing the Ineffable Name of God. Istehar used the name to ascend to heaven and escaped her violation by Shemhazai. God rewarded Istehar by commemorating her as the seven-star constellation Pleides.

In Genesis 4:22, Naamah was a daughter of Lamech and Zillah, and sister of Tubal-cain. She was a descendant of Cain, hence a Cainite. According to the Haggada, Naamah was the opposite of Istehar, because the angel Shamdon had succeeded in sexual union with Naamah. Naamah's offspring was Asmodeus, a demon, instead of a giant. Asmodeus appeared in the apocrypha Tobit.

According to the introduction of the Zohar, it was Naamah who first deceived and seduced the angels, rather than the angel seducing Naamah. Zohar 3 mentioned the angels, Aza and Azael, instead of Shamdon, they were victims

of her beauty. She became mother of unknown number of demons.
Our vampire lore may have begun with the Book of Enoch since it states the giants consumed all the food men could produce and then began devouring people, and sucking their blood, like vampires.)

3 And these are the chiefs of their angels and their names, and their leaders over hundreds, and leaders over fifties, and leaders over tens.

4 The name of the first Jeqon, that is, the one who led astray the sons of God, and brought them down to the earth, and led them astray through the daughters of men.

5 And the second was named Asbeel; he imparted to the holy sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men.

6 And the third was named Gadreel; it is he who showed the children of men all the blows of death, and he led astray Eve, and showed the weapons of death to the sons of men; the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men.

7 And from his hand they have proceeded against those who dwell on the earth from that day and for evermore.

8 And the fourth was named Penemue; he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom.

9 And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day.

10 For men were not created for the purpose of confirming their good faith with pen and ink.
Author's note: Reading and writing are considered grievous sins because they allow knowledge, and thus sin, to be propagated from generation to generation. It should be pointed out that God himself wrote the Ten Commandments on stone. It is possible that this verse may refer to the Enochian Alphabet, thought to convey the original teachings of the fallen

angels.

The Enochian alphabet was thought to be lost with the flood, but “re-discovered” by John Dees.

John Dee (13 July 1527–1608 or 1609) was a noted mathematician, astrologer, navigator, occultist, and a consultant to Queen Elizabeth I. According to Tobias Churton in his book The Golden Builders, the concept of an Angelic or pre-deluge language was common during Dee's time. If one could speak with angels, it was believed one could directly interact with them.

In 1581, Dee mentioned in his personal journals that God had sent "good angels" to communicate directly with prophets. In 1582, Dee teamed up with the seer Edward Kelley, although Dee had used several other seers previously. With Kelley's help as a scryer, Dee set out to establish lasting contact with the angels, which resulted, among other things, in the reception of the Enochian or Angelical language.

According to Dee's journals, Angelical was supposed to have been the language God used to create the world, and which was later used by Adam to speak with God and the angels, and to name all things into existence.

The alphabet codified the phonetics of the language Dees claimed could be used to summon various angels, who would dispatch knowledge or assistance. The chants used complex phonetic streams named “Angelic Calls” to name and call forth angels.

Table of Enochian Letters, Print, and Script

11 For men were created exactly like the angels, to the intent that they should continue pure and righteous; and death, which destroys everything, should not have taken hold of them, but through this their knowledge they are perishing, and through this power consumes them.

Romans 5:12 (King James Version)
12Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

12 And the fifth was named Kasdeja; this is he who showed the children of men all the wicked smitings (blows) of spirits and demons, and the smitings (blows) of the embryo in the womb, that it may pass away, and the smitings (blows) of the soul the bites of the serpent, and the smitings (blows) which befall through the midday heat, the son of the serpent named Taba'et.

13 And this is the task of Kasbeel, the chief of the oath which he showed to the holy ones when he dwelt high above in glory, and its name is Biqa.

14 This (angel) requested Michael to show him the hidden name, that he might enunciate it in the oath,

15 So that those might quake before that name and oath who revealed all that was in secret to the children of men. And this is the power of this oath, for it is powerful and strong, and he placed this oath Akae in the hand of (under the control of) Michael.

(Author's note: The ineffable name of God holds the power to create, bind, and destroy. In the Lillith myth, it is said she spoke this name when she argued against God and Adam. By speaking the name she flew off and became a demon.)

16 And these are the secrets of this oath (God's promise, word) that heaven was suspended before the world was created, and for ever, and they are strong through his oath (word, promise).

17 And through it the earth was founded on the water, and from the secret recesses of the mountains come beautiful waters, from the creation of the world and to eternity.

18 And through that oath the sea was created, and as its foundation He set for it the sand against the time of its anger (rage) that it dare not pass beyond it from the creation of the world to eternity.

19 And through that oath are the depths made fast (strong), and abide and stir not from their place from eternity to eternity.

20 And through that oath the sun and moon complete their course, and deviate not from their ordinance from eternity to eternity.

21 And through that oath the stars complete their course, and He calls them by their names, and they answer Him from eternity to eternity.

22 [And in like manner the spirits of the water, and of the winds, and of all kinds of spirits, and (their) paths from all the quarters of the winds respond to His command.]

(Author's note: Verse 22 is not complete in some translations.)

23 And there are preserved the voices of the thunder and the light of the lightning: and there are preserved the storehouses of the hail and the storehouses of the hoarfrost,

24 And the storehouses of the mist, and the storehouses of the rain and the dew. And all these believe and give thanks before the Lord of spirits, and glorify (Him) with all their power, and their food is in every act of thanksgiving; they thank and glorify and exalt the name of the Lord of spirits for ever and ever.

25 And this oath is mighty over them and through it they are preserved and their paths are preserved, and their course is not destroyed.

26 And there was great joy among them, and they blessed and glorified and exalted because the name of that Son of Man had been revealed to them.

(Author's note: The name of a person reveals their personality and power. There remains a ceremony to this day that if a person is on their deathbed a rabbi may change the person's name to trick the Angel of Death so the person might escape his reaping, suggesting the Angel seeks by name.)

27 And he sat on the throne of his glory, and the sum of judgment was given to the Son of Man. And he caused the sinners and all those who led the world astray to pass away and be destroyed from off the face of the earth.

28 They shall be bound with chains, and shut up and imprisoned in their place of assembly, and all their works vanish from the face of the earth.

29 And from that time forward, there shall be nothing corruptible; for that Son of Man has appeared, and has seated himself on the throne of his glory. And all evil shall pass away before his face, and the word of that Son of Man shall go out and be strong before the Lord of spirits.

[Chapter 70]

1 And it came to pass after this that during His lifetime His name was raised up to the Son of Man, and to the Lord of spirits from among those who dwell on the earth.

2 And He was raised aloft on the chariots of the spirit and His name vanished among them. And from that day I was no longer numbered among them; and He placed me between the two winds, between the North and the West, where the angels took the cords to measure the place for the elect and righteous for me.

3 And there I saw the first fathers and the righteous who dwell in that place from the beginning.

[Chapter 71]

1 And it came to pass after this that my spirit was translated (carried off) and it ascended into heaven; and I saw the sons of the holy angels (sons) of God. They were walking on flames of fire; their garments were white, and their faces shone like snow.

2 And I saw two rivers of fire, and the light of that fire shone like hyacinth, and I fell on my face before the Lord of spirits.

3 And the angel Michael, one of the archangels, seized me by my right hand, and lifted me up and led me out into all the secrets, and he showed me all the secrets of righteousness.

4 And he showed me all the secrets of the ends of heaven, and all the storehouses of all the stars, and all the lights, from where they proceed before the face of the holy ones.

5 And he translated (carried) my spirit into heaven of heavens, and I saw there as it were built of crystals, and between those crystals tongues of living fire.

REV 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

6 My spirit saw circle of fire binding around the house of fire, and on its four sides were rivers full of living fire, and they encircled that house.

7 And round about were seraphim, cherubim, and ophannim; and these are they who never sleep and they guard the throne of His glory.

8 And I saw angels who could not be counted, a thousand thousands, and ten thousand times ten thousand, encircling that house. And Michael, and Raphael, and Gabriel, and Phanuel, and the holy angels who are in heaven above, go in and out of that house.

9 And they came out from that house, and Michael and Gabriel, Raphael and Phanuel, and many holy angels without number.

10 And with them the Head of Days, His head white and pure as wool, and His raiment indescribable.

11 And I fell on my face, and my whole body melted, and my spirit was (transformed) transfigured. And I cried with a loud voice in the spirit of power, and I blessed and glorified and exalted.

Psalm 22:14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.
15My strength is dried up like a potsherd; and my tongue cleaveth to my

jaws; and thou hast brought me into the dust of death.

12 And these blessings which came from my mouth were very pleasing before that Head of Days.

13 And the Head of Days came with Michael and Gabriel, Raphael and Phanuel, and thousands and ten thousands of angels without number.

14 And the angel came to me and greeted me with his voice, and said to me 'This is the Son of Man who is born to righteousness, and righteousness abides over him, and the righteousness of the Head of Days forsakes him not.'

15 And he said to me: 'He proclaims to you peace in the name of the world to come; for from there peace has proceeded since the creation of the world, and it shall be with you for ever and for ever and ever.

JOH 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world.

16 And all shall walk in His ways since righteousness never forsook Him. Their dwelling-place shall be with Him and it will be their heritage, and they shall not be separated from Him for ever and ever and ever.

17 And so there shall be length of days with the Son of Man, and the righteous shall have peace and an upright way in the name of the Lord of spirits for ever and ever.'

HEB 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

[Chapter 72]

-1. **The Book of *Astronomy and Calendar* (Chapters 72-82):**

-1.

(Author's note: Full description of the calendar and its application in prophecy are discussed in Appendix "A".)

1 The book of the courses of the luminaries of heaven, the relations of each, according to their name, origin, and months (dominion and seasons) which Uriel, the holy angel who was with me, who is their guide, showed me; and he showed me all their laws (regulations) exactly as they are, and how it is with each of the years of the world and to eternity, until the new creation is accomplished which endures until eternity.

2 And this is the first law of the luminaries: the luminary the Sun has its rising in the eastern doors of heaven, and its setting in the western doors of heaven.

3 And I saw six doors in which the sun rises, and six doors in which the sun sets and the moon rises and sets in these doors, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order.

4 There were also many windows to the right and left of these doors. And first there goes out the great luminary, named the Sun, and his sphere (orbit, disc) is like the sphere (orbit, disc) of heaven, and he is quite filled with illuminating and heating fire.

5 The chariot on which he ascends, the wind drives, and the sun goes down from heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate door and shines in the face of heaven.

6 In this way he rises in the first month in the great door, which is the fourth.

7 And in that fourth door from which the sun rises in the first month are twelve windows, from which proceed a flame when they are opened in their season.

8 When the sun rises in heaven, he comes out through that fourth door,

thirty mornings in succession, and sets accurately in the fourth door in the west of the heaven.

9 And during this period the day becomes daily longer and nights grow shorter to the thirtieth morning.
10 On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts.

11 And the sun rises from that fourth door, and sets in the fourth and returns to the fifth door of the east thirty mornings, and rises from it and sets in the fifth door.

12 And then the day becomes longer by two parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts.

13 And it returns to the east and enters into the sixth door, and rises and sets in the sixth door one-and-thirty mornings on account of its sign.

14 On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts.

15 And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth door, and rises from it and sets thirty mornings.

16 And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven.

17 And the sun goes out from that sixth door in the west, and goes to the east and rises in the fifth door for thirty mornings, and sets in the west again in the fifth western door.

18 On that day the day decreases by two parts, and amounts to ten parts and the night to eight parts.

19 And the sun goes out from that fifth door and sets in the fifth door of

the west, and rises in the fourth door for one-and-thirty mornings on account of its sign, and sets in the west.

20 On that day the day becomes equal with the night in length, and the night amounts to nine parts and the day to nine parts.

21 And the sun rises from that door and sets in the west, and returns to the east and rises thirty mornings in the third door and sets in the west in the third door.

22 And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day until the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts.

23 And the sun rises from that third door and sets in the third door in the west and returns to the east, and for thirty mornings rises in the second door in the east, and in like manner sets in the second door in the west of heaven.

24 And on that day the night amounts to eleven parts and the day to seven parts.

25 And the sun rises on that day from that second door and sets in the west in the second door, and returns to the east into the first door for one-and-thirty mornings, and sets in the first door in the west of heaven.

26 And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six.

(Author's note: If the night is 12 parts and the day is six parts, the entire 24 hour day is divided into 18 sections of 80 minutes each.)

27 And the sun has traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that door thirty mornings and sets also in the west opposite to it.

28 And on that night has the night decreased in length by a ninth part, and the night has become eleven parts and the day seven parts.

29 And the sun has returned and entered into the second door in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting.

30 And on that day the night decreases in length, and the night amounts to ten parts and the day to eight.

31 And on that day the sun rises from that door, and sets in the west, and returns to the east, and rises in the third door for one-and-thirty mornings, and sets in the west of heaven.

32 On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four.

33 And the length of the day and of the night, and the shortness of the day and of the night arise through the course of the sun these distinctions are separated'.

34 So it comes that its course becomes daily longer, and its course nightly shorter.

35 And this is the law and the course of the great luminary which is named the sun, and his return as often as he returns sixty times and rises, for ever and ever.

36 And that which rises is the great luminary, and is so named according to its appearance, according as the Lord commanded.

37 As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but in regard to size, they are both equal.

[Chapter 73]

1 And after this law I saw another law dealing with the smaller luminary, which is named the Moon.

2 And her orbit is like the sphere (orbit, disc) of heaven, and her chariot in which she rides is driven by the wind, and light is given to her in measurement.

3 And her rising and setting change every month and her days are like the days of the sun, and when her light is uniformly (completely) full it amounts to the seventh part of the light of the sun.

4 And thus she rises. And her first phase in the east comes out on the thirtieth morning and on that day she becomes visible, and constitutes for you the first phase of the moon on the thirtieth day together with the sun in the door where the sun rises.

5 And the one half of her goes out by a seventh part, and her whole disc is empty, without light, with the exception of one-seventh part of it, and the fourteenth part of her light.

6 And when she receives one-seventh part of the half of her light, her light amounts to one-seventh part and the half thereof.

7 And she sets with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning in the beginning of the lunar day the moon sets with the sun, and is invisible that night with the fourteen parts and the half of one of them.

8 And she rises on that day with exactly a seventh part, and comes out and recedes from the rising of the sun, and in her remaining days she becomes bright in the remaining thirteen parts.

[Chapter 74]

1 And I saw another course, a law for her, and how according to that law she performs her monthly revolution.

2 And all these Uriel, the holy angel who is the leader of them all, showed to me, and their positions, and I wrote down their positions as he showed them to me, and I wrote down their months as they were, and the appearance of their lights until fifteen days were accomplished.

3 In single seventh parts she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in the west.

4 And in certain months she alters her settings, and in certain months she pursues her own peculiar course.
5 In two months the moon sets with the sun: in those two middle doors the third and the fourth.

6 She goes out for seven days, and turns about and returns again through the door where the sun rises, and all her light is full; and she recedes from the sun, and in eight days enters the sixth door from which the sun goes out.

7 And when the sun goes out from the fourth door she goes out seven days, until she goes out from the fifth and turns back again in seven days into the fourth door and accomplishes all her light; and she recedes and enters into the first door in eight days.

8 And she returns again in seven days into the fourth door from which the sun goes out.

9 Thus I saw their positions, how the moons rose and the sun set in those days.

10 And if five years are added together the sun has an excess of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to 364 days.

11 And an excess of the sun and of the stars amounts to six days; in five years six days every year come to 30 days, and the moon falls behind the sun and stars to the number of 30 days.

12 And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day to eternity; but complete the years with perfect justice in 364 days.

13 In three years there are 1,092 days, and in five years 1,820 days, so that in eight years there are 2,912 days.
(Author's note: At the end of five years a week may be added to bring the year back in line. Compare 1826.25 days of the solar year in five years to 1820 days of the Enochian calendar after five years. This leaves 6.25 days difference. Adding a week to the Enochian calendar leaves a difference of only .75 of a day. The years is adjusted in this way so that the alignment is kept very close.)

14 For the moon alone the days amount in three years to 1,062 days, and in five years she falls 50 days behind to the sum of 1,770 there is five to be added 1,000 and 62 days.
15 And in five years there are 1,770 days, so that for the moon the days six in eight years amount to 21,832 days.

16 For in eight years she falls behind to the amount of 80 days, all the days she falls behind in eight years are 80.

17 And the year is accurately completed in conformity with their world-stations and the stations of the sun, which rise from the doors through which the sun rises and sets 30 days.

[Chapter 75]

1 And the leaders of the heads of the (ten) thousands, who are in charge of the whole creation and over all the stars, have also to do with the four days of the year which are not counted in the yearly calendar, being not

separated from their office, according to the reckoning of the year, and these render service on the four days which are not counted in the reckoning of the year.

2 And because of them men go wrong in them, for those luminaries truly render service to the stations of the world, one in the first door, one on the third door of heaven, one in the fourth door, and one in the sixth door, and the exactness of the year is accomplished through its separate three hundred and sixty-four stations.

3 For the signs and the times and the years and the days the angel Uriel showed to me, whom the Lord of glory hath set for ever over all the luminaries of heaven, in heaven and in the world, that they should rule on the face of heaven and be seen on the earth, and be leaders for the day via the sun and the night via the moon, and stars, and all the ministering creatures which make their revolution in all the chariots of heaven.

4 In like manner, twelve doors Uriel showed me, open in the sphere (disc) of the sun's chariot in heaven, through which the rays of the sun break out; and from them is warmth diffused over the earth, when they are opened at their appointed seasons.

5 And there are openings for the wind and the spirit of dew that when they are opened, stand open in heaven at the ends of the earth.

6 As for the twelve doors in the heaven, at the ends of the earth, out of which go out the sun, moon, and stars, and all the works of heaven in the east and in the west; there are many windows open to the left and right of them,

7 And one window at its appointed season produces warmth, corresponding to the doors from which the stars come out as He has commanded them; and in which they are set, corresponding to their number.

8 And I saw chariots in heaven, running in the world, above those doors in which the stars that never set.

9 And one is larger than all the rest, and it is that that makes its course through the entire world.

[Chapter 76]

1 At the ends of the earth I saw twelve doors open to all quarters of heaven, from which the winds go out and blow over the earth.

2 Three of them are open on the face of heaven, and three in the west; and three on the right of heaven, and three on the left.

3 And the three first are those of the east, and three are of the north, and three, after those on the left, of the south, and three of the west.

4 Through four of these come winds of blessing and prosperity (peace), and from those eight come hurtful winds; when they are sent, they bring destruction on all the earth and the water on it, and on all who dwell on it, and on everything which is in the water and on the land.

5 And the first wind from those doors, called the east wind, comes out through the first door which is in the east, inclining towards the south; from it desolation, drought, heat, and destruction come out .

6 And through the second door in the middle comes what is fitting (right, correct), and there come rain and fruitfulness and prosperity and dew. And through the third door which lies toward the north comes cold and drought.

7 And after these, comes out the south winds through three doors; through the first door of them inclining to the east comes out a hot wind.

8 And through the middle door next to it there comes out fragrant smells, and dew and rain, and prosperity and health.

9 And through the third door which lies to the west dew comes out and

also rain, locusts and desolation.

10 And from the seventh door in the east comes the north winds, and dew, rain, locusts and desolation.

11 And from the center door come health and rain and dew and prosperity; and through the third door in the west come cloud and hoar-frost, and snow and rain, and dew and locusts.

12 And after these came the four west winds; through the first door adjoining the north come out dew and hoar-frost, and cold and snow and frost.

13 And from the center door come out dew and rain, and prosperity and blessing.

14 And through the last door which adjoins the south, come drought and desolation, and burning and destruction. And the twelve doors of the four quarters of heaven are therewith completed, and all their laws and all their plagues and all their benefactions have I shown to you, my son Methuselah.

[Chapter 77]

1 And the first quarter is called the east, because it is the first; and the second, the south, because the Most High will descend there. From there will He who is blessed for ever descend.

2 And the west quarter is named the diminished, because there all the luminaries of the heaven wane and go down.

3 And the fourth quarter, named the north, is divided into three parts: the first of them is for the dwelling of men; and the second contains seas of water, and the abyss (deep) and forests and rivers, and darkness and clouds; and the third part contains the garden of righteousness.

4 I saw seven high mountains, higher than all the mountains which are

on the earth: and from here comes hoar-frost, and days, seasons, and years pass away.

5 I saw seven rivers on the earth larger than all the rivers. One of them coming from the west pours its waters into the Great Sea.

6 And these two come from the north to the sea and pour their waters into the Erythraean Sea in the east.

7 And the remaining four come out on the side of the north to their own sea, two of them to the Erythraean Sea, and two into the Great Sea and some say they discharge themselves there into the desert.

8 I saw seven great islands in the sea and in the mainland, two in the mainland and five in the Great Sea.

[Chapter 78]

1 And the names of the sun are the following: the first Orjares, and the second Tomas.

2 And the moon has four names: the first name is Asonja, the second Ebla, the third Benase, and the fourth Erae.

3 These are the two great luminaries; their spheres (disc) are like the sphere (disc) of the heaven, and the size of the spheres (disc) of both is alike.
4 In the sphere (disc) of the sun there are seven portions of light which are added to it more than to the moon, and in fixed measurements it is transferred until the seventh portion of the sun is exhausted.

5 And they set and enter the doors of the west, and make their revolution by the north, and come out through the eastern doors on the face of heaven.

6 And when the moon rises one-fourteenth part appears in heaven, and on the fourteenth day the moon's light becomes full.

7 And fifteen parts of light are transferred to her until the fifteenth day when her light is full, according to the sign of the year, and she becomes fifteen parts, and the moon grows by an additional fourteenth parts.

8 And as the moon's waning decreases on the first day to fourteen parts of her light, on the second to thirteen parts of light, on the third to twelve, on the fourth to eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on the eighth to seven, on the ninth to six, on the tenth to five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the fourteenth to the half of a seventh, and all her remaining light disappears wholly on the fifteenth.

9 And in certain months the month has twenty-nine days and once twenty-eight.

10 And Uriel showed me another law: when light is transferred to the moon, and on which side it is transferred to her by the sun.

11 During all the period during which the moon is growing in her light, she is transferring it to herself when opposite to the sun during fourteen days her light is full in heaven, and when she is ablaze throughout, her light is full in heaven.

12 And on the first day she is called the new moon, for on that day the light rises on her.

13 She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through until the sun rises over against her and the moon is seen over against the sun.

14 On the side whence the light of the moon comes out, there again she wanes until all the light vanishes and all the days of the month are at an

end, and her sphere (disc) is empty, void of light.

15 And three months she makes of thirty days, and at her time she makes three months of twenty-nine days each, in which she accomplishes her waning in the first period of time, and in the first door for one hundred and seventy-seven days.

16 And in the time of her going out she appears for three months consisting of thirty days each, and she appears for three months consisting of twenty-nine each.

17 By night she looks like a man for twenty days each time, and by day she appears like heaven, and there is nothing else in her save her light.

[Chapter 79]

1 And now, my son Methuselah, I have shown you everything, and the law of all the stars of heaven is completed.

2 And he showed me all the laws of these for every day, and for every season of every rule, and for every year, and for its going out, and for the order prescribed to it every month and every week.

3 And the waning of the moon which takes place in the sixth door, for in this sixth door her light is accomplished, and after that there is the beginning of the waning.

4 And the waning which takes place in the first door in its season, until one hundred and seventy-seven days are accomplished, calculated according to weeks, twenty-five weeks and two days.

5 She falls behind the sun and the order of the stars exactly five days in the course of one period, and when this place which you see has been traversed.

6 Such is the picture and sketch of every luminary which Uriel the archangel, who is their leader, showed to me.

(Author's note: For more information on the storehouses of heaven, the starts, gates, and luminaries, see The Second Book of Enoch.)

[Chapter 80]

1 And in those days the angel Uriel answered and said to me: 'Behold, I have shown you everything, Enoch, and I have revealed everything to you that you should see this sun and this moon, and the leaders of the stars of heaven and all those who turn them, their tasks and times and departures.

2 And in the days of the sinners the years shall be shortened, and their seed shall be tardy on their lands and fields, and all things on the earth shall alter, and shall not appear in their time. And the rain shall be kept back, and heaven shall withhold it.

3 And in those times the fruits of the earth shall be backward, and shall not grow in their time, and the fruits of the trees shall be withheld in their time.

4 And the moon shall alter her customs, and not appear at her time.

5 And in those days the sun shall be seen and he shall journey in the evening on the extremity of the great chariot in the west and shall shine more brightly than accords with the order of light.

6 And many rulers of the stars shall transgress their customary order. And these shall alter their orbits and tasks, and not appear at the seasons prescribed to them.

7 And the whole order of the stars shall be concealed from the sinners, and the thoughts of those on the earth shall err concerning them, and they shall be altered from all their ways, they shall err and take them to

be gods.

Romans 1:18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, 19since what may be known about God is plain to them, because God has made it plain to them. 20For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.
21For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. 22Although they claimed to be wise, they became fools 23and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.
24Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. 25They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen.
26Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. 27In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

(Author's note: Recall that many people of the time believed the stars to be angels. They worshipped the stars, believing them to have power to control fate. The scripture above tells us that God was angry because men had taken to the worship of the things God created and had forsaken the worship of He who created those things. As an added note, we are told in other ancient texts that angels had begun taking men as lovers as well as females. Angels are always considered males in these texts.)

8 And evil shall be multiplied on them, and punishment shall come on them so as to destroy all.'

[Chapter 81]

1 And he said to me: 'Enoch, look at these heavenly tablets and read what is written on them, and mark every individual fact.'

2 And I looked at the heavenly tablets, and read everything which was written on it and understood everything, and read the book of all the deeds of mankind, and of all the children of flesh; that shall be on the earth to the end of generations.

3 And I blessed the great Lord the King of glory for ever, in that He has made all the works of the world, and I exalted the Lord because of His patience, and blessed Him because of the children of men (sons of Abraham).

4 And then I said: 'Blessed is the man who dies in righteousness and goodness, concerning whom there is no book of unrighteousness written, and against whom no day of judgment shall be found.'

5 And the seven holy ones brought me and placed me on the earth before the door of my house, and said to me: 'Declare everything to your son Methuselah, and show to all your children that no flesh is righteous in the sight of the Lord, for He is their Creator.

6 For one year we will leave you with your son, until you give your last commands, that you may teach your children and record it for them, and testify to all your children; and in the second year they shall take you from their midst.

7 Let your heart be strong, for the good shall proclaim righteousness to the good; the righteous shall rejoice with the righteous, and shall wish one another well.

8 But the sinners shall die with the sinners, and the apostate shall go down with the apostate.

9 And those who practice righteousness shall die on account of the deeds of men, and be taken away on account of the deeds of the godless.'

10 And in those days they finished speaking to me, and I came to my people, blessing the Lord of the world.

[Chapter 82]

1 And now, my son Methuselah, all these things I am recounting to you and writing down for you! And I have revealed to you everything, and given you books concerning all these; so, my son Methuselah, preserve the books from your father's hand, and see that you deliver them to the generations of the world.

2 I have given wisdom to you and to your children, and those children to come, that they may give it to their children for generations. This wisdom namely that passes their understanding.

3 And those who understand it shall not sleep, but shall listen that they may learn this wisdom, and it shall please those that eat thereof better than good food.

4 Blessed are all the righteous, blessed are all those who walk in the way of righteousness and sin not as the sinners, in the numbering of all their days in which the sun traverses heaven, entering into and departing from the doors for thirty days with the heads of thousands of the order of the stars, together with the four which are within the calendar which divide the four portions of the year, which lead them and enter with them four days.

(Author's note: It is verse 4 that leads some to believe the week should begin on a Wednesday, the forth day of the week.. The verse is unclear and seems to point more to the fact that there are four seasons and the divisions of time was created on the fourth day. All Hebrew calendars had the same week and began on Sunday, the first day of the week, no matter what the name of the day was at that time in that tongue.)

Genesis 1:14 And God said, "Let there be lights in the expanse of the sky to

separate the day from the night, and let them serve as signs to mark seasons and days and years, 15 and let them be lights in the expanse of the sky to give light on the earth." And it was so. 16 God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. 17 God set them in the expanse of the sky to give light on the earth, 18 to govern the day and the night, and to separate light from darkness. And God saw that it was good. 19 And there was evening, and there was morning —the fourth day.

5 Owing to them men shall be at fault and not count them in the whole number of days of the year. Men shall be at fault, and not recognize them accurately.

6 For they belong to the calculations of the year and are truly recorded therein for ever, one in the first door and one in the third, and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days.

7 And the account of it is accurate and the recorded counting thereof is exact; for the luminaries, and months and festivals, and years and days, has Uriel shown and revealed to me, to whom the Lord of the whole creation of the world hath subjected the host of heaven.

8 And he has power over night and day in heaven to cause the light to shine on men via the sun, moon, and stars, and all the powers of the heaven which revolve in their circular chariots. And these are the orders of the stars, which set in their places, and in their seasons and festivals and months.

9 And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions.

10 Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the months; and for the three hundred and sixty days there are heads over thousands

who divide the days; and for the four days in the calendar there are the leaders which divide the four parts of the year.

11 And these heads over thousands are interspersed between leader and leader, each behind a station, but their leaders make the division.

12 And these are the names of the leaders who divide the four parts of the year which are ordained:

13 Milki'el, Hel'emmelek, and Mel'ejal, and Narel. And the names of those who lead them: Adnar'el, and Ijasusa'el, and 'Elome'el.

14 These three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year. In the beginning of the year Melkejal rises first and rules, who is named Tam'aini and sun, and all the days of his dominion while he bears rule are ninety-one days.

15 And these are the signs of the days which are to be seen on earth in the days of his dominion: sweat, and heat; and calms; and all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat, and the rose-flowers, and all the flowers which come out in the field, but the trees of the winter season become withered.

16 And these are the names of the leaders which are under them: Berka'el, Zelebs'el, and another who is added a head of a thousand, called Hilujaseph: and the days of the dominion of this leader are at an end.

17 The next leader after him is Hel'emmelek, whom one names the shining sun, and all the days of his light are ninety-one days.

18 And these are the signs of his days on the earth: glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and everything that is in the fields, and the winepress: these things take place in the days of his dominion.

19 These are the names, and the orders, and the leaders of those heads of thousands: Gida'ljal, Ke'el, and He'el, and the name of the head of a thousand which is added to them, Asfa'el: and the days of his dominion are at an end.

Author's note: The seasons are 91 days each. There are four seasons. The year is 91 x 4 or 364 days. We are warned to calculate the years correctly in order to celebrate the holy days on the days they were meant to be honored. Descriptions of the seasons are given along with the angels that control them.

[Chapter 83]

-1. **The *Book of Visions* (Chapters 83-90):**

1 And now, my son Methuselah, I will show you all my visions which I have seen, recounting them before you.

2 I saw two visions before I got married (took a wife), and the one was quite unlike the other: the first when I was learning to write: the second before I married (took) your mother, was when I saw a terrible vision.

3 And regarding them I prayed to the Lord. I had laid down in the house of my grandfather Mahalalel, when I saw in a vision how heaven collapsed and was carried off (removed, torn down) and fell to the earth.

4 And when it fell to the earth I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down on hills, and high trees were ripped from their stems, and hurled down and sunk in the abyss.

5 And then a word fell into my mouth, and I lifted up my voice to cry aloud, and said:

6 'The earth is destroyed.' And my grandfather Mahalalel woke me as I lay near him, and said to me: 'Why do you cry so, my son, and why do you make such moaning (lamentation)?'

7 And I recounted to him the whole vision which I had seen, and he said to me: 'You have seen a terrible thing , my son. Your dream (vision) is of a grave time and concerns the secrets of all the sin of the earth: it must sink into the abyss and be totally destroyed.

8 And now, my son, arise and pray to the Lord of glory, since you are a believer, that a remnant may remain on the earth, and that He may not destroy the whole earth.

9 My son, from heaven all this will come on the earth, and on the earth there will be great destruction.

10 After that I arose and prayed and implored and besought (God), and wrote down my prayer for the generations of the world, and I will show everything to you, my son Methuselah.

11 And when I had gone out below and seen the heaven, and the sun rising in the east, and the moon setting in the west, and a few stars, and the whole earth, and everything as He had known it in the beginning, then I blessed the Lord of judgment and exalted Him because He had made the sun to go out from the windows of the east, and he ascended and rose on the face of heaven, and set out and kept traversing the path shown to it.

(Author's note: This first vision would seem to foreshadow the flood, but since the vision was of a piece of heaven breaking off and falling to earth with destructive force, it may be an end time prophecy of a meteor strike. Another, more timely interpretation is that of Satan falling to earth, which is the beginnings of sorrow.)

[Chapter 84]

1 And I lifted up my hands in righteousness and blessed the Holy and Great One, and spoke with the breath of my mouth, and with the tongue of flesh, which God has made for the children of the flesh of men, that

they should speak therewith, and He gave them breath and a tongue and a mouth that they should speak therewith:

2 Blessed be you, O Lord, King, Great and mighty in your greatness, Lord of the whole creation of heaven, King of kings and God of the whole world. And your power and kingship and greatness abide for ever and ever, and throughout all generations your dominion and all heavens are your throne for ever, and the whole earth your footstool for ever and ever.

3 For you have made and you rule all things, and nothing is too hard for you, wisdom never departs from the place of your throne, nor turns away from your presence. You know and see and hear everything, and there is nothing hidden from you for you see everything.

4 And now the angels of your heavens are guilty of trespass, and on the flesh of men abide your wrath until the great day of judgment.

5 And now, O God and Lord and Great King, I implore and beseech you to fulfill my prayer, to leave me a posterity on earth, and not destroy all the flesh of man, and make the earth without inhabitant, so that there should be an eternal destruction.

6 And now, my Lord, destroy from the earth the flesh which has aroused your wrath, but the flesh of righteousness and uprightness establish as an eternal plant bearing seed forever, and hide not your face from the prayer of your servant, O Lord.'

Author's note: In chapter 85 and following, a series of animals is mentioned. These seem to refer to nations or ethnicities. For example, the eagles may refer to the Roman empire, the Islamic nation is represented by the asses, Egyptians are wolves, the Assyrians are lions, and so on. See Daniel Chapter 10 for other like imagery.

Other writers have attempted to be more specific. Starting with Adam and Eve, the story begins. Abraham may be a white bull, Ishmael, the wild ass; Isaac the white bull, Jacob is a white sheep, Esau the wild boar. There is the

concept that Noah's three sons, Shem, Ham and Japheth, give rise to all various the animals or nations. The small lambs with open eyes are the Essenes; Jesus is the "sheep with the big horn”; and in 90.17, the final twelve shepherds represent the Christian era and the twelve apostles.

Notes are included within the chapters and at the end of the section. They suggest possible interpretations. As with any prophecy written in such imagery, it is impossible to know exactly what the author was trying to convey. Prophecy tends to be interpreted according to one’s viewpoint. When one looks at the prophecies from a purely Jewish viewpoint it is likely that the savior of the people, represented by the sheep with a large horn, is not the messiah at all, but a historical military figure such as Judas Maccabaeus, who led the great Maccabean revolt of 167 B.C. – 160 B.C. against Rome.

Judas Maccabeus is also described as a great horn among six others on the head of a lamb. This possibly pertains to his five brothers and Mattathias. If you take this in context of the history from Maccabeus time the explanation of the verse may be found in 1 Maccabees 3: 7 and 6: 52;, 2 Maccabees 6: 8-14; and 1 Maccabees 7: 41, 42

[Chapter 85]

1 And after this I saw another dream, and I will show the whole dream to you, my son.

2 And Enoch lifted up his voice and spoke to his son Methuselah: 'I will speak to you, my son, hear my words. Incline your ear to the dream (vision) of your father.

3 Before I married (took) your mother Edna, I saw in a vision on my bed, and behold a bull came out from the earth, and that bull was white.

4 And after it came out a heifer, and along with this later came out two bulls, one of them black and the other red.

5 And that black bull gored the red one and pursued him over the earth, and then I could no longer see that red bull. But that black bull grew and that heifer went with him, and I saw that many oxen proceeded from him which resembled and followed him.

6 And that cow, that first one, went from the presence of that first bull in order to seek that red one, but found him not, and mourned with a great lamentation and sought him.

7 And I looked until that first bull came to her and quieted (calmed) her, and from that time onward she cried no more.

8 And after that she bore another white bull, and after him she bore many bulls and black cows.

9 And I saw in my sleep that white bull likewise grew and became a great white bull, and from him proceeded many white bulls, and they resembled him. And they began to father many white bulls, which resembled them, one following another.

(Author's note: Many believe verses 1 – 9 represent the story of Adam, Eve, Cain, and Abel. The first white bull mentioned is Adam. The heifer is Eve. The two bulls born to them are a black one (Cain) and a red one (Abel.) Eve leaves to seek Abel and finds him. She laments his death. Adam comforts her. Cain goes on to produce many oxen. Eve produces another son and thus produces many more bulls and cows.)

[Chapter 86]

1 And again I looked with my eyes as I slept, and I saw the heaven above, and behold a star fell from heaven, and it arose and ate and pastured among those oxen (bulls).

2 And after that I saw the large and the black oxen (bulls), and behold

they all changed their stalls and pastures and their heifers (cattle) , and began to live with each other.

(Author's note: The first star to fall was Satan, The falling stars that followed were the watchers. They caused the heifers, who are the women, to begin living with and having sex with the angels. Based on the previous verses it would appear that Satan and the fallen angels picked the descendents of Cain to have sex.

Second Book of Adam and Eve, Chapter 20
29 Enoch was already grown up at that time, and in his zeal for God, he stood and said, "Hear me, you large and small (young and old) sons of Seth! When you transgress the commandment of our fathers and go down from this holy mountain, you shall not come up here again for ever."
30 But they rose up against Enoch and would not listen to his words, but they went down from the Holy Mountain.
31 And when they looked at the daughters of Cain, at their beautiful figures, and at their hands and feet dyed with color, and the tattoos on their faces that ornamented them, the fire of sin was set ablaze in them.
32 Then Satan made them look most beautiful before the sons of Seth, as he also made the sons of Seth appear the most handsome in the eyes of the daughters of Cain, so that the daughters of Cain lusted after the sons of Seth like ravenous beasts, and the sons of Seth lusted after the daughters of Cain until they committed disgusting and disgraceful acts with them.)

3 And again I saw in the vision, and looked towards heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls among those cattle and pastured with them.

4 And I looked at them and saw they all let out their private (sexual) members, like horses, and began to mount the cows of the bulls (oxen), and they all became pregnant and bore elephants, camels, and asses.

Author's note: Book of Jubilees indicates that the offspring of the angels and women were somehow different and they are divided into categories of the Naphidim (or Naphilim, depending or the transliteration), the Giants, and the

Eljo. (Naphil are mentioned but this is the singular of Naphilim.) The word “Naphil” means “The Fallen.” There is no indication as to the meaning of “Eljo (Elyo)” but the word would indicate these are “godlings” and are likely those referred to in the Book of Genesis as “men of renown.”

5 And all the bulls (oxen) feared them and were frightened of them, and began to bite with their teeth and to devour, and to gore with their horns.

6 And, moreover, they began to devour those oxen; and behold all the children of the earth began to tremble and shake before them and to flee from them.

[Chapter 87]

1 And again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud.

2 And I raised my eyes again to heaven, and I saw in the vision, and behold there came out from heaven beings who were like white men, and four went out from that place and three others with them.

3 And those three that had come out last grasped me by my hand and took me up, away from the generations of the earth, and raised me up to a high place, and showed me a tower raised high above the earth, and all the hills were lower.

4 And one said to me: 'Remain here until you see everything that befalls those elephants, camels, and asses, and the stars and the oxen, and all of them.'

[Chapter 88]

1 And I saw one of those four who had come out first, and he seized that first star which had fallen from heaven, and bound it hand and foot and

cast it into an abyss; now that abyss was narrow and deep, and horrible and dark.

2PE 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

2 And one of them drew a sword, and gave it to those elephants and camels and asses then they began to smite each other, and the whole earth shook because of them.

3 And as I was beholding in the vision one of those four who had come out stoned them from heaven, and gathered and took all the great stars whose private (sexual) members were like those of horses, and bound them all hand and foot, and threw them in an abyss of the earth.

(Author's note: One must smile at the idea of the angels having penises the size of horses. In the ancient mind, this was one reason some of the women gave in so easily. If a spiritual creature is determined to become corporeal, why not create a body that will fulfill the lust that drives one to incarnate in the first place?)

[Chapter 89]

1 And one of those four went to that white bull and instructed him in a secret, and he was terrified: he was born a bull and became a man, and built for himself a great vessel and dwelt on it.

2 And three bulls dwelt with him in the vessel and they were covered over. And again I raised my eyes towards heaven and saw a high roof, with seven water torrents on it, and those torrents flowed with much

water into an enclosure. And I looked again, and behold fountains were opened on the surface of that great enclosure, and the water began to bubble and swell and rise on the surface, and I saw that enclosure until all its surface was covered with water.

3 And the water, the darkness, and mist increased on it; and as I looked at the height of that water, the water had risen above the height of the enclosure, and was streaming over the enclosure, and it stood on the earth.

4 And all the cattle of the enclosure were gathered together until I saw how they sank and were swallowed up and perished in that water.

5 But that vessel floated on the water, while all the oxen (bulls) and elephants and camels and asses sank to the bottom with all the animals, so that I could no longer see them, and they were not able to escape, but perished and sank into the depths.

6 And again I watched in the vision until those water torrents were removed from that high roof, and the chasms of the earth were leveled up and other abysses were opened.

7 Then the water began to run down into these abysses, until the earth became visible; but that vessel settled on the earth, and the darkness retired and light appeared.

8 But that white bull which had become a man came out of that vessel, and the three bulls with him, and one of those three was white like that bull, and one of them was red as blood, and one black; and that white bull departed from them.

(Author's note: Here we have the story of Noah and the flood. The flood came because of the sins of the watchers and their offspring, who began killing everything. The flood cleansed the earth and left only the sons of Noah and their wives to repopulate. The story seems to indicate that the various races of the world (white, red, and black, began with the sons of Noah.)

9 And they began to bring out beasts of the field and birds, so that there arose different genera: lions, tigers, wolves, dogs, hyenas, wild boars, foxes, squirrels, swine, falcons, vultures, kites, eagles, and ravens; and among them was born a white bull.

10 And they began to bite one another; but that white bull which was born among them fathered a wild ass and a white bull with it, and the wild asses multiplied.

11 But that bull which was born from him fathered a black wild boar and a white sheep; and the former fathered many boars, but the sheep gave birth to twelve sheep.

(Author's note: Abraham fathered Ishmael (the wild ass) and Isaac (the white bull.) Isaac fathers a boar (Esau) and a sheep (Jacob.) Jacob has twelve sheep, who are the twelve patriarchs and the beginning of the twelve tribes.)

12 And when those twelve sheep had grown, they gave up one of them to the asses, and the asses again gave up that sheep to the wolves, and that sheep grew up among the wolves.

(Author's note: Joseph was sold to the Midiantes or Ishaelites as a slave. They, in turn, sold him to the Egyptians. See Genesis 37:25-39.2)

13 And the Lord brought the eleven sheep to live with it and to pasture with it among the wolves and they multiplied and became many flocks of sheep.

(Author's note: This begins the story of Moses and how the Egyptians oppressed the Israelites until he led them out of captivity.)

14 And the wolves began to fear them, and they oppressed them until they destroyed their little ones, and they threw their young into a deep river, but those sheep began to cry aloud on account of their little ones, and to complain to their Lord.

15 And a sheep which had been saved from the wolves fled and escaped to the wild asses; and I saw the sheep how they lamented and cried, and besought their Lord with all their might, until that Lord of the sheep descended at the voice of the sheep from a high abode, and came to them and pastured them.

16 And He called that sheep which had escaped the wolves, and spoke with it concerning the wolves that it should admonish them not to touch the sheep.

17 And the sheep went to the wolves according to the word of the Lord, and another sheep met it and went with it, and the two went and entered together into the assembly of those wolves, and spoke with them and admonished them not to touch the sheep from then on.

18 And on it I saw the wolves, and how they more harshly oppressed the sheep with all their power; and the sheep cried aloud.

19 And the Lord came to the sheep and they began to beat those wolves, and the wolves began to make lamentation; but the sheep became quiet and ceased to cry out.

20 And I saw the sheep until they departed from among the wolves; but the eyes of the wolves were blinded, and the wolves departed in pursuit of the sheep with all their power.

21 And the Lord of the sheep went with them, as their leader, and all His sheep followed Him.

22 And his face was dazzling and glorious and terrible to behold. But the wolves began to pursue those sheep until they reached a sea of water.

23 And that sea was divided, and the water stood on this side and on that before their face, and their Lord led them and placed Himself between them and the wolves.

24 And as those wolves had not yet seen the sheep, they proceeded into

the midst of that sea, and the wolves followed the sheep, and those wolves ran after them into that sea.

25 And when they saw the Lord of the sheep, they turned to flee before His face, but that sea gathered itself together, and became as it had been created, and the water swelled and rose until it covered the wolves.

26 And I watched until all the wolves who pursued those sheep perished and were drowned.

27 But the sheep escaped from that water and went out into a wilderness, where there was no water and no grass; and they began to open their eyes and to see;

28 And I saw the Lord of the sheep pasturing them and giving them water and grass, and that sheep going and leading them.

(Author's note: The Israelites escaped. They passed through the divided sea, but the Egyptians were covered by the water and drowned. Now, we begin the story of Moses and the ascent up the mountain, where God gave him the Ten Commandments.)

29 And the sheep ascended to the summit of that high rock, and the Lord of the sheep sent it to them. And after that I saw the Lord of the sheep who stood before them, and His appearance was great and terrible and majestic, and all those sheep saw Him and were afraid before His face.

30 And they all feared and trembled because of Him, and they cried to that sheep which was among them:

31 'We are not able to stand before our Lord or to behold Him.' And that sheep which led them again ascended to the summit of that rock, but the sheep began to be blinded and to wander from the way which he had showed them, but that sheep did not realize it.

(Author's note: When Moses came down from the mountain he discovered a large group of the Israelites had made a golden calf idol and were

worshipping it.)

32 And the Lord of the sheep was very angry with them, and that sheep discovered it, and went down from the summit of the rock, and came to the sheep, and found the greatest part of them blinded and fallen away.

33 And when they saw it they feared and trembled at its presence, and desired to return to their folds. And that sheep took other sheep with it, and came to those sheep which had fallen away, and began to slay them; and the sheep feared its presence, and thus that sheep brought back those sheep that had fallen away, and they returned to their folds.

34 And I saw in this vision until that sheep became a man and built a house for the Lord of the sheep, and placed all the sheep in that house.

35 And I saw until this sheep which had met that sheep which led them fell asleep (died); and I saw until all the great sheep perished and little ones arose in their place, and they came to a pasture, and approached a stream of water.

36 Then that sheep, their leader which had become a man, withdrew from them and fell asleep (died), and all the sheep looked for it (sought it) and cried over it with a great crying.

37 And I saw until they left off crying for that sheep and crossed that stream of water, and there arose the two sheep as leaders in the place of those which had led them and fallen asleep.
38 And I saw until the sheep came to a good place, and a pleasant and glorious land, and I saw until those sheep were satisfied; and that house stood among them in the (green) pleasant land.

(Author's note: After Moses died and the two spies were sent into the promised land to bring back a report, Joshua took over and led the Israelites into the promised land.)

39 And sometimes their eyes were opened, and sometimes blinded, until another sheep arose and led them and brought them all back, and their

eyes were opened.

40 And the dogs and the foxes and the wild boars began to devour those sheep until the Lord of the sheep raised up another sheep, a ram from their midst, which led them.

41 And that ram began to butt on either side those dogs, foxes, and wild boars until he had destroyed them all.

(Author's note: This is the succession of kings leading up to David. All of them had to fight the surrounding nations.)

42 And that sheep whose eyes were opened saw that ram, which was among the sheep, until it forsook its glory and began to butt those sheep, and trampled on them, and behaved itself unseemly.

43 And the Lord of the sheep sent the lamb to another lamb and raised it to being a ram and leader of the sheep instead of that ram which had forsaken its glory.

44 And it went to it and spoke to it alone, and raised it to being a ram, and made it the prince and leader of the sheep; but during all these things those dogs oppressed the sheep.

45 And the first ram pursued the second ram, and the second ram arose and fled before it; and I saw until those dogs pulled down the first ram.

46 And that second ram arose and led the little sheep. And those sheep grew and multiplied; but all the dogs, and foxes, and wild boars feared and fled before it, and that ram butted and killed the wild beasts, and those wild beasts had no longer any power among the sheep and robbed them no more of anything.

47 And that ram fathered many sheep and fell asleep; and a little sheep became ram in its place, and became prince and leader of those sheep.

48 And that house became great and broad, and it was built for those

sheep: and a high and great tower was built on the house for the Lord of the sheep, and that house was low, but the tower was elevated and high, and the Lord of the sheep stood on that tower and they offered a full table before him.

49 And again I saw those sheep that they again erred and went many ways, and forsook that their house, and the Lord of the sheep called some from among the sheep and sent them to the sheep, but the sheep began to slay them.

50 And one of them was saved and was not slain, and it sped away and cried aloud over the sheep; and they sought to slay it, but the Lord of the sheep saved it from the sheep, and brought it up to me, and caused it to live there.

(Author's note: Verse 50 could be a reference to Elijah.)

51 And many other sheep He sent to those sheep to testify to them and lament over them.

52 And after that I saw that when they forsook the house of the Lord and His tower they fell away entirely, and their eyes were blinded; and I saw the Lord of the sheep how He worked much slaughter among them in their herds until those sheep invited that slaughter and betrayed His place.

53 And He gave them over into the hands of the lions and tigers, and wolves and hyenas, and into the hand of the foxes, and to all the wild beasts, and those wild beasts began to tear in pieces those sheep.

54 And I saw that He forsook their house and their tower and gave them all into the hand of the lions, to tear and devour them, into the hand of all the wild beasts.

55 And I began to cry aloud with all my power, and to appeal to the Lord of the sheep, because the sheep were being devoured by all the wild beasts.

56 But He remained unmoved, though He saw it, and rejoiced that they were devoured and swallowed and robbed, and left them to be devoured in the hand of all the beasts.

57 And He called seventy shepherds, and gave those sheep to them that they might pasture them, and He spoke to the shepherds and their companions: 'Let each individual of you pasture the sheep from now on, and everything that I shall command you that do you.

(Author's note: The 70 are religious leaders of that time frame. In the Third Book of Enoch God mentions 70 nations, leading one to believe that from God's viewpoint there are only 70 true nations. All other divisions are man made and false.)

58 And I will deliver them over to you duly numbered, and tell you which of them are to be destroyed-and them you will destroy.' And He gave over to them those sheep.

59 And He called another and spoke to him: 'Observe and mark everything that the shepherds will do to those sheep; for they will destroy more of them than I have commanded them.

60 And every excess and the destruction which will be done through the shepherds, record how many they destroy according to my command, and how many according to their own caprice; record against every individual shepherd all the destruction he effects.

61 And read out before me by number how many they destroy, and how many they deliver over for destruction, that I may have this as a testimony against them, and know every deed of the shepherds, that I may comprehend and see what they do, whether or not they abide by my command which I have commanded them.

62 But they shall not know it, and you shall not declare it to them, nor admonish them, but only record against each individual all the destruction which the shepherds effect each in his time and lay it all

before me.'
63 And I saw until those shepherds pastured in their season, and they began to slay and to destroy more than they were bidden, and they delivered those sheep into the hand of the lions.

64 And the lions and tigers ate and devoured the greater part of those sheep, and the wild boars ate along with them; and they burned that tower and demolished that house.

65 And I became very sorrowful over that tower because that house of the sheep was demolished, and afterwards I was unable to see if those sheep entered that house.

66 And the shepherds and their associates delivered over those sheep to all the wild beasts, to devour them, and each one of them received in his time a definite number, it was written by the other in a book how many each one of them destroyed of them.

67 And each one slew and destroyed many more than was prescribed; and I began to weep and lament on account of those sheep.

68 And thus in the vision I saw that one who wrote, how he wrote down every one that was destroyed by those shepherds, day by day, and carried up and laid down and showed actually the whole book to the Lord of the sheep - everything that they had done, and all that each one of them had made away with, and all that they had given over to destruction.

69 And the book was read before the Lord of the sheep, and He took the book from his hand and read it and sealed it and laid it down.

(Author's note: Verses 65 – 69 Refers to the first temple being destroyed. Verse 72 and 73 begins the story of Ezra and the return to Jerusalem to rebuild the city and temple.)

70 And I saw how the shepherds pastured for twelve hours, and behold three of those sheep turned back and came and entered and began to

build up all that had fallen down of that house; but the wild boars tried to hinder them, but they were not able.

71 And they began again to build as before, and they raised up that tower, and it was named the high tower; and they began again to place a table before the tower, but all the bread on it was polluted and not pure.

72 And as touching all this the eyes of those sheep were blinded so that they saw not, and the eyes of their shepherds likewise were blinded; and they delivered them in large numbers to their shepherds for destruction, and they trampled the sheep with their feet and devoured them.

73 And the Lord of the sheep remained unmoved until all the sheep were dispersed over the field and mingled with the beasts, and the shepherds did not save them out of the hand of the beasts.

74 And this one who wrote the book carried it up, and showed it and read it before the Lord of the sheep, and implored Him on their account, and besought Him on their account as he showed Him all the doings of the shepherds, and gave testimony before Him against all the shepherds.

(Author's note: Ezra, Haggai, and Zechariah return and wrote books of the Old Testament.)

75 And he took the actual book and laid it down beside Him and departed.

[Chapter 90]

1 And I saw until that in this manner thirty-five shepherds undertook the pasturing of the sheep, and they completed their periods as did the first; and others received them into their hands, to pasture them for their period, each shepherd in his own period.

2 And after that I saw in my vision all the birds of heaven coming, the eagles, the vultures, the kites, the ravens; but the eagles led all the birds; and they began to devour those sheep, and to pick out their eyes and to devour their flesh.

(Author's note: Now the Eagle, which is Roman empire, appears from among the nations.)

3 And the sheep cried out because their flesh was being devoured by the birds, and as for me I looked and lamented in my sleep over that shepherd who pastured the sheep.

4 And I saw until those sheep were devoured by the dogs and eagles and kites, and they left neither flesh nor skin nor sinew remaining on them until only their bones stood there; and their bones too fell to the earth and the sheep became few.

5 And I saw until that twenty-three had undertaken the pasturing and completed in their many periods fifty-eight times.

(Author's note: Of the 70 appointed religious leaders throughout time, fifty-eight have passed. Verse 6 introduces the Essenes. Verse 8 probably refers to John The Baptist.)

6 But behold lambs were borne by those white sheep, and they began to open their eyes and to see, and to cry to the sheep.

7 They cried to them, but they did not hearken to what they said to them, but were very deaf, and their eyes were very blinded.

8 And I saw in the vision how the ravens flew on those lambs and took one of those lambs, and dashed the sheep in pieces and devoured them.

9 And I saw until horns grew on those lambs, and the ravens cast down their horns; and I saw until there sprouted a great horn of one of those sheep, and their eyes were opened.

(Author's note: According to the way in which Verse 9 is interpreted, it begins the story of Jesus. The story seems to end at verse 16. The Sheep with the great horn is never said to be killed. It only states that he was stopped. Another interpretation points to Judas Maccabaeus.)

10 And it looked at them and their eyes opened, and it cried to the sheep, and the rams saw it and all ran to it.

11 And notwithstanding all this, those eagles and vultures and ravens and kites kept on tearing the sheep and swooping down on them and devouring them until the sheep remained silent, but the rams lamented and cried out.

12 And those ravens fought and battled with it and sought to lay low its horn, but they had no power over it.

13 All the eagles and vultures and ravens and kites were gathered together, and there came with them all the sheep of the field, they all came together, and helped each other to break that horn of the ram.

14 And I saw that man, who wrote down the names of the shepherds and brought them up before the Lord of the sheep, came, and he helped that ram and showed it everything; its help was coming down.

15 And I looked until that Lord of the sheep came to them angry, all those who saw him ran, and they all fell into the shadow in front of Him.

16 All the eagles and vultures and ravens and kites, gathered together and brought with them all the wild sheep, and they all came together and helped one another in order to dash that horn of the ram in pieces.

17 And I looked at that man, who wrote the book at the command of the Lord, until he opened that book of the destruction that those last twelve shepherds had done. And he showed, in front of the Lord of the sheep, that they had destroyed even more than those before them had.

(Author's note: The twelve shepherds are either the apostles, if one interprets

the sheep with the large horn as Jesus, or the twelve shepherds are the leaders of the Jews joining themselves in the revolt led by Judas Maccabeus. If one goes with the apostle theory, the books refer to the New Testament, but more specifically it refers to the path of “enlightenment.” I use this word since the text itself uses the terms “to be blinded” and “ to have the eyes opened.” It should be noted that there are books attributed to most of the apostles, but many are not included in the Bible. This ends past events. What remains from verse 17 on is prophetic. Following the idea that Enoch is one of the first apocalyptic books, we will see in figurative language a great battle and the judgment. The stars are judged. This is the judgment of the fallen angels. The seventy Jewish religious leaders, representing the Pharisee mind set and the religious oppression of the Jewish people are judged. Then the eyes of the faithful are opened and they are brought into the Lord’s house. The number of believers is so great the house overflows.)

18 And I looked and the Lord of the sheep came to them and took the Staff of His Anger and struck the Earth. And the Earth was split. And all the animals, and the birds of the sky, fell from those sheep and sank in the earth, and it closed over them.

19 And I saw until a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the heaven fled before their face. And I saw that man, who wrote the book according to the command of the Lord, until he opened that book concerning the destruction which those twelve last shepherds had wrought, and showed that they had destroyed much more than their predecessors, before the Lord of the sheep. And I saw until the Lord of the sheep came to them and took in His hand the staff of His wrath, and smote the earth, and the earth clave asunder, and all the beasts and all the birds of heaven fell from among those sheep, and were swallowed up in the earth and it covered them.

20 And I saw until a throne was erected in the pleasant land, and the Lord of the sheep sat Himself on it, and the other took the sealed books and opened those books before the Lord of the sheep.

21 And the Lord called those men, the seven first white ones, and

commanded that they should bring before Him, beginning with the first star which led the way, all the stars whose private members were like those of horses, and they brought them all before Him.

22 And He said to that man who wrote before Him, being one of those seven white ones, and said to him: 'Take those seventy shepherds to whom I delivered the sheep, and who taking them on their own authority slew more than I commanded them.'
23 And behold they were all bound, I saw, and they all stood before Him.

24 And the judgment was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, and full of pillars of fire.

25 And those seventy shepherds were judged and found guilty, and they were cast into that fiery abyss.

26 And I saw at that time how a like abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep, and they were all judged and found guilty and cast into this fiery abyss, and they burned; now this abyss was to the right of that house.

27 And I saw those sheep burning and their bones burning.

28 And I stood up to see until they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land.

29 And I saw until the Lord of the sheep brought a new house greater and loftier than that first, and set it up in the place of the first which had been folded up; all its pillars were new, and its ornaments were new and larger than those of the first, the old one which He had taken away, and all the sheep were within it.

HEB 13:14 For here have we no continuing city, but we seek one to come.

30 And I saw all the sheep which had been left, and all the beasts on the earth, and all the birds of heaven, falling down and doing homage to those sheep and making petition to and obeying them in every thing.

31 And thereafter those three who were clothed in white and had seized me by my hand [who had taken me up before], and the hand of that ram also seizing hold of me, they took me up and set me down in the midst of those sheep before the judgment took place.

32 And those sheep were all white, and their wool was abundant and clean.

33 And all that had been destroyed and dispersed, and all the beasts of the field, and all the birds of heaven, assembled in that house, and the Lord of the sheep rejoiced with great joy because they were all good and had returned to His house.

34 And I saw until they laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the presence of the Lord, and all the sheep were invited into that house, but it held them not.

35 And the eyes of them all were opened, and they saw the good, and there was not one among them that did not see.

36 And I saw that the house was large and broad and very full.

37 And I saw that a white bull was born, with large horns and all the beasts of the field and all the birds of the air feared him and made petition to him all the time.

(Author's note: If one assumes the previous "sheep with a large horn" was Judas Maccabaeus, then verse 37 is the birth of the Messiah.)

38 And I saw until all their generations were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and

the Lord of the sheep rejoiced over it and over all the oxen.

39 And I slept in their midst: And I awoke and saw everything.

40 This is the vision which I saw while I slept, and I awoke and blessed the Lord of righteousness and gave Him glory.

41 Then I wept greatly and my tears ceased not until I could no longer endure it; when I saw, they flowed on account of what I had seen; for everything shall come and be fulfilled, and all the deeds of men in their order were shown to me.

42 On that night I remembered the first dream, and because of it I wept and was troubled-because I had seen that vision.

Note from editor: at this point, the time frame and text flow becomes non sequitur. It appears the codex was not kept in sequence here. Thus, the translated pages are out of sequence. The flow of time and occurrences seems to follow the pattern listed:

91:6 to 92.1 through 92:5 then jumps to 93:1. The flow then continues from 93:1 to 93:10 and then jumps to 91:7. From 91:7 the text continues to 91:19. It then picks up again at 93:11 and continues.

If one were to attempt to put this section into a time line, the interval would link together in some fashion resembling the following:

Ten Weeks of Judgment

WEEK 1 Judgment & righteousness
93.3 Enoch's time Antediluvian
(Ice-age - 16,000 B.C.)
WEEK 2 Judgment & cleansing 93.4 Noah's time and the great flood
The first judgment of the world (16,000 – 10,000 B.C)
WEEK 3 Righteousness is planted 93.5

Abraham's time			
	(10,000 – 2000 B.C.)		
WEEK 4	Law for all generations	93.6	Moses' time
WEEK 4	2000 – 1400 B.C.		
WEEK 5	House of Glory	93.7	Solomon's time
	1400 – 900 B.C.		
WEEK 6	Jesus ascends, temple burned, elect scattered	93.8	Jesus' time
	900 B.C – 100 A.D.		
WEEK 7	Apostate generation Judgment of Fire	93.9 - 91.11	Our time
	The second judgment of earth. 100 A.D. - ?		
WEEK 8	A sword	91.12–13	New house, new heaven & earth Future time
WEEK 9	The righteous judgment revealed	91.14	The judgment time
WEEK 10	God's power is forever	91.15-16	Eternal time

When reading the text from this point to the end of chapter 93 one should keep this flow in mind.]

[Chapter 91]

-1. **The *Book of Warnings and Blessings of Enoch* (Chapters 91-104):**

1 And now, my son Methuselah, call to me all your brothers and gather together to me all the sons of your mother; for the word calls me, and the spirit is poured out on me, that I may show you everything that shall befall you for ever.'

2 And thereon Methuselah went and summoned to him all his brothers

and assembled his relatives.

3 And he spoke to all the children of righteousness and said: ‘Hear, you sons of Enoch, all the words of your father, and hearken, as you should, to the voice of my mouth; for I exhort you and say to you, beloved:

4 Love righteousness and walk in it, and draw near to righteousness without a double heart, and do not associate with those of a double heart, but walk in righteousness, my sons. And it shall guide you on good paths. And righteousness shall be your companion.’

JAM 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. 8 A double minded man is unstable in all his ways.

5 ‘For I know that violence must increase on the earth, and a great punishment will be executed on the earth, it shall be cut off from its roots, and its whole construct will be destroyed.

6 And unrighteousness shall again be complete on the earth, and all the deeds of unrighteousness and of violence and sin shall prevail a second time.

7 And when sin and unrighteousness and blasphemy and violence in all kinds of deeds increase, and apostasy and transgression and uncleanness increase; a great chastisement shall come from heaven on all these, and the holy Lord will come out with wrath and chastisement to execute judgment on earth.

2TH 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.

8 In those days violence shall be cut off from its roots, and the roots of unrighteousness together with deceit, and they shall be destroyed from under heaven.

9 And all the idols of the heathen shall be abandoned. And the temples burned with fire, and they shall remove them from the whole earth; and the heathen shall be cast into the judgment of fire, and shall perish in wrath and in grievous judgment for ever.

10 And the righteous shall arise from their sleep, and wisdom shall arise and be given to them.

11 And after that the roots of unrighteousness and those who plan violence and those who commit blasphemy shall be cut off, and the sinners shall be destroyed by the sword.

12 And after this there will be another week; the eighth, that of righteousness, and a sword will be given to it so that the Righteous Judgment may be executed on those who do wrong, and the sinners will be handed over into the hands of the righteous.

13 And, at its end, they will acquire Houses because of their righteousness, and a House will be built for the Great King in Glory, forever.

14 And after this, in the ninth week, the Righteous Judgment will be revealed to the whole world. And all the deeds of the impious will vanish from the whole Earth. And the world will be written down for destruction and all men will look to the Path of Uprightness.

15 And, after this, in the tenth week, in the seventh part, there will be an Eternal Judgment that will be executed on the Watchers and the Great Eternal Heaven that will spring from the midst of the Angels.

16 And the First Heaven will vanish and pass away and a New Heaven will appear, and all the Powers of Heaven will shine forever, with light seven times as bright.

17 And after this, there will be many weeks without number, forever, in goodness and in righteousness. And from then on sin will never again be

mentioned.

18 And now I tell you, my sons, and show you, the paths of righteousness and the paths of violence. I will show them to you again that you may know what will come to pass.

19 And now, hearken to me, my sons, and walk in the paths of righteousness, and walk not in the paths of violence; for all who walk in the paths of unrighteousness shall perish for ever.'

[Chapter 92]

1 The book written by Enoch {Enoch indeed wrote this complete doctrine of wisdom, (which is) praised of all men and a judge of all the earth} for all my children who shall live on the earth. And for the future generations who shall observe righteousness and peace.

2 Let not your spirit be troubled on account of the times; for the Holy and Great One has appointed days for all things.

3 And the righteous one shall arise from sleep, [Shall arise] and walk in the paths of righteousness, and all his path and conversation shall be in eternal goodness and grace.

4 He will be gracious to the righteous and give him eternal righteousness, and He will give him power so that he shall be (endowed) with goodness and righteousness. And he shall walk in eternal light.

5 And sin shall perish in darkness for ever, and shall no more be seen from that day for evermore.

[Chapter 93]

(Author's note: Chapters 91 – 93 recount and expand on the events listed in the following weeks of prophecy. The explanation of the event are scattered in chapters 91 – 93, however, the list of events are stated clearly in the following list of weeks in chapter 93).

1 And after that Enoch both gave and began to recount from the books. And Enoch said:

2 'Concerning the children of righteousness and concerning the elect of the world, and concerning the plant of righteousness, I will speak these things. I Enoch will declare (them) to you, my sons, according to that which appeared to me in heavenly vision, and which I have known through the word of the holy angels, and have learned from heavenly tablets.'

3 And Enoch began to recount from the books and said: 'I was born the seventh in the first week, able judgment and righteousness still endured.

(Author's note: Enoch was the seventh son. He was born in the beginning of the time line he is laying out.)

4 And after me there shall arise in the second week great wickedness, and deceit shall have sprung up; and in it there shall be the first end.

(Author's note: This is the rise of evil. The angels have fallen.)

5 And in it a man shall be saved; and after it is ended unrighteousness shall grow up, and a law shall be made for the sinners. And after that in the third week at its close a man shall be elected as the plant of righteous judgment, and his posterity shall become the plant of righteousness for evermore.

(Author's note: The time of Moses and the establishment of the Ten Commandments. The beginning of the law.)

6 And after that in the fourth week, at its close, visions of the holy and righteous shall be seen, and a law for all generations and an enclosure shall be made for them.

(Author's note: The time of David and the wars that defined the holy land.)

7 And after that in the fifth week, at its close, the house of glory and dominion shall be built for ever.

(Author's note: The time of Solomon and the first temple.)

8 And after that in the sixth week, all who live in it shall be blinded, and the hearts of all of them shall godlessly forsake wisdom. And in it a man shall ascend; and at its close the house of dominion shall be burned with fire, and the whole race of the chosen root shall be dispersed.

(Author's note: In the sixth week Christ came to the chosen ones, but they were blinded. He ascended and the Jewish nation was scattered. In the holocaust innumerable Jews were killed. The Diaspora remains scattered but has begun to gather into the new nation of Israel. The word "holocaust" was coined in part due to its use in the Latin Vulgate, where it means "an offering, and usually refers to a "burnt offering".)

9 And after that in the seventh week shall an apostate generation arise, and many shall be its deeds, and all its deeds shall be apostate.

(Author's note: It is assumed that we are in the seventh week of Enoch's prophecy. This aligns in a very general way to the prophecies of the churches in Revelation. At the end of the seventh week there will be a "great falling away.")

2 Thessalonians 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Revelation 2
1 Unto the angel of the church of Ephesus write; These things saith he that

holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;
2I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:
3And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.
4Nevertheless I have somewhat against thee, because thou hast left thy first love.
5Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.
6But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.
7He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.
8And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;
9I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.
10Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.
11He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.
12And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;
13I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.
14But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to

commit fornication.
15So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.
16Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.
17He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.
18And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;
19I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.
20Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.
21And I gave her space to repent of her fornication; and she repented not.
22Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.
23And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.
24But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.
25But that which ye have already hold fast till I come.
26And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:
27And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.
28And I will give him the morning star.
29He that hath an ear, let him hear what the Spirit saith unto the churches.
Revelation 3
1And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou

hast a name that thou livest, and art dead.
2Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.
3Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.
4Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.
5He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.
6He that hath an ear, let him hear what the Spirit saith unto the churches.

7And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;
8I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.
9Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.
10Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.
11Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.
12Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

(Author's note: Most scholars agree that we are in the age of Laodicea)

13He that hath an ear, let him hear what the Spirit saith unto the churches.
14And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of

God;
15I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
16So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.
17Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:
18I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.
19As many as I love, I rebuke and chasten: be zealous therefore, and repent.
20Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
21To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
22He that hath an ear, let him hear what the Spirit saith unto the churches.

10 And at its end shall be elected, the elect righteous of the eternal plant of righteousness shall be chosen to receive sevenfold instruction concerning all His creation.

11 For who is there of all the children of men that is able to hear the voice of the Holy One without being troubled? And who can think His thoughts? Who is there that can behold all the works of heaven?

12 And how should there be one who could behold heaven, and who is there that could understand the things of heaven and see a soul or a spirit and could tell of it, or ascend and see all their ends and think them or do like them?

13 And who is there of all men that could know what is the breadth and the length of the earth, and to whom has the measurement been shown of all of them?

14 Or is there any one who could discern the length of the heaven and how great is its height, and on what it is founded, and how great is the number of the stars, and where all the luminaries rest?

(Author's note: In this age of space travel, we have indeed beheld the heavens and measured and numbered the stars. These are the end times.)

[Chapter 94]

1 And now I say to you, my sons, love righteousness and walk in it; because the paths of righteousness are worthy of acceptation, but the paths of unrighteousness shall suddenly be destroyed and vanish.

2 And to certain men of a generation shall the paths of violence and of death be revealed, and they shall hold themselves afar from them, and shall not follow them.

3 And now I say to you, the righteous, walk not in the paths of wickedness, nor in the paths of death, and draw not near to them, lest you be destroyed.

4 But seek and choose for yourselves righteousness and an elect life, and walk in the paths of peace, and you shall live and prosper.

5 And hold (keep) my words in the thoughts of your hearts, and permit them not to be erased from your hearts; for I know that sinners will tempt men to evilly entreat wisdom, so that no place may be found for her, and temptation will increase.

Ecclesiastes 12:13 Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the whole duty of man. 14 For God will bring every deed into judgment, including every hidden thing, whether it is good or evil.

6 Woe to those who build unrighteousness and oppression and lay deceit as a foundation; for they shall be suddenly overthrown, and they shall

have no peace.

7 Woe to those who build their houses with sin; for from all their foundations shall they be overthrown, and by the sword shall they fall. And those who acquire gold and silver shall suddenly perish in the judgment.

8 Woe to you, you rich, for you have trusted in your riches, and from your riches shall you depart, because you have not remembered the Most High in the days of your riches.

Isaiah 5:11 Woe to those who rise early in the morning to run after their drinks, who stay up late at night till they are inflamed with wine. 20 Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter.
21 Woe to those who are wise in their own eyes and clever in their own sight.
22 Woe to those who are heroes at drinking wine and champions at mixing drinks,
23 who acquit the guilty for a bribe, but deny justice to the innocent.

9 You have committed blasphemy and unrighteousness, and have become ready for the day of slaughter, and the day of darkness and the day of the great judgment.

10 Thus I speak and tell you: He who hath created you will overthrow you, and for your fall there shall be no compassion, and your Creator will rejoice at your destruction.

11 And your righteousness shall be a reproach to the sinners and the godless in those days.

JAM 5:1 Go to now, ye rich men, weep and howl for your miseries that shall come upon you. 2 Your riches are corrupted, and your garments are moth-eaten. 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. 4 Behold, the hire of the labourers who

have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. 6 Ye have condemned and killed the just; and he doth not resist you.

(Author's note: in the above biblical verses from James, "sabaoth" is from the Hebrew, plural form of "host" or "army". The word is used almost exclusively in conjunction with the Divine name as a title of majesty: "the Lord of Hosts", or "the Lord God of Hosts".)

[Chapter 95]

1 Would that my eyes were rain clouds of water that I might weep over you, and pour down my tears as a cloud of water, that I might rest from my trouble of heart!

2 Who has permitted you to practice reproaches and wickedness? And so judgment shall overtake you, sinners.

3 You, righteous! Fear not the sinners, for again the Lord will deliver them into your hands, that you may execute judgment on them according to your desires.

4 Woe to you who speak against God (fulminate anathemas) which cannot be removed (reversed) - healing shall be far from you because of your sins.

5 Woe to you who repay your neighbor with evil; for you shall be repaid according to your works.

6 Woe to you, lying witnesses, and to those who weigh out injustice, for you shall suddenly perish.

7 Woe to you, sinners, for you persecute the righteous; for you shall be delivered up and persecuted because of injustice, and your yoke shall be

heavy on you.

Luke 6:24"But woe to you who are rich, for you have already received your comfort. 25Woe to you who are well fed now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep. 26Woe to you when all men speak well of you, for that is how their fathers treated the false prophets. 27"But I tell you who hear me: Love your enemies, do good to those who hate you, 28bless those who curse you, pray for those who mistreat you. 29If someone strikes you on one cheek, turn to him the other also. If someone takes your cloak, do not stop him from taking your tunic. 30Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. 31Do to others as you would have them do to you.

[Chapter 96]

1 Be hopeful, you righteous; for suddenly shall the sinners perish before you, and you shall have lordship over them, according to your desires.

2 And in the day of the tribulation of the sinners, your children shall mount and rise as eagles, and your nests shall be higher than the vultures'. You shall ascend as badgers and enter the crevices of the earth, and the clefts of the rock for ever before the unrighteous. And the satyrs (sirens) shall sigh and weep because of you.

3 Wherefore fear not, you that have suffered, for healing shall be your portion, and a bright light shall enlighten you, and the voice of rest you shall hear from heaven.

4 Woe to you, you sinners, for your riches make you appear like the righteous, but your hearts convict you of being sinners, and this fact shall be a testimony against you for a memorial of your evil deeds.

5 Woe to you who devour the finest of the wheat, and drink wine in large bowls (the best of waters), and tread under foot the lowly (humble) with your might.

6 Woe to you who drink water from every fountain (drink water all the time), for suddenly shall you be consumed and wither away, because you have forsaken the fountain of life.

(Author's note: the above reference is a euphemism for promiscuity.)

7 Woe to you who work unrighteousness and deceit and blasphemy; it shall be a memorial against you for evil.

8 Woe to you, you mighty, who with might oppress the righteous; for the day of your destruction is coming. Many and good days shall come to the righteous in those days - in the day of your judgment.

[Chapter 97]

1 Believe, you righteous, that the sinners will become a shame and perish in the day of unrighteousness.

2 Be it known to you, you sinners, that the Most High is mindful of your destruction, and the angels of heaven rejoice over your destruction.

3 What will you do, you sinners, and where shall you flee on that day of judgment, when you hear the voice of the prayer of the righteous?

4 You shall fare like to them, against whom these words shall be a testimony: "You have been companions of sinners."

5 And in those days the prayer of the righteous shall reach to the Lord, and for you the days of your judgment shall come.

6 And all the words of your unrighteousness shall be read out before the Great Holy One, and your faces shall be covered with shame, and He will reject every work which is grounded on unrighteousness.

7 Woe to you, you sinners, who live on the middle of the ocean and on the dry land, whose remembrance is evil against you.

8 Woe to you who acquire silver and gold in unrighteousness and say: "We have become rich with riches and have possessions; and have acquired everything we have desired.

9 And now let us do what we purposed, for we have gathered silver, and many are the servants in our houses and our granaries are full to the brim as if with water."

10 Yea, and like water your lies shall flow away; for your riches shall not abide but quickly depart (go up) from you, for you have acquired it all in unrighteousness, and you shall be given over to a great curse.

[Chapter 98]

1 And now I swear to you, to the wise and to the foolish, that you shall see (have) many experiences on the earth.

2 For you men shall put on more adornments than a woman, and colored garments more than a young woman, like royalty and in grandeur and in power, and in silver and in gold and in purple, and in splendor and in food they shall be poured out as water.

3 Therefore they shall have neither knowledge nor wisdom, and because of this they shall die together with their possessions; and with all their glory and their splendor, and in shame and in slaughter and in great destitution, their spirits shall be thrown into the furnace of fire.

4 I have sworn to you, you sinners, as a mountain has not become a slave, and a hill does not become the servant of a woman, even so sin has not been sent on the earth, but man of himself has created it, and they that commit it shall fall under a great curse.

5 And barrenness has not been given to the woman, but on account of the deeds of her own hands she dies without children.

6 I have sworn to you, you sinners, by the Holy Great One, that all your evil deeds are revealed in heaven, and that none of your wrong deeds (of oppression) are covered and hidden.

7 And do not think in your spirit nor say in your heart that you do not know and that you do not see that every sin is recorded every day in heaven in the presence of the Most High.

8 From now on, you know that all your wrongdoing that you do will be written down every day, until the day of your judgment.

9 Woe to you, you fools, for through your folly you shall perish; and you do not listen to the wise so no good will come to you against the wise,
10 And so and now, know you that you are prepared for the day of destruction. Therefore do not hope to live, you sinners, but you shall depart and die; for there will be no ransom for you; because you are prepared for the day of the great judgment, for the day of tribulation and great shame for your spirits.

11 Woe to you, you obstinate of heart, who work wickedness and eat blood. Where do you have good things to eat and to drink and to be filled? From all the good things which the Lord the Most High has placed in abundance on the earth; therefore you shall have no peace.

(Author's note: The above reference to eating blood may indicate cannibalism. As a side note, The Book of Jubilees tells us that the offspring of the fallen angels drank blood. Life is in the blood, according to the Old Testament, and one should not eat or drink blood.)

GEN 9:3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. 4 But flesh with the life thereof, which is the blood thereof, shall ye not eat. 5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

12 Woe to you who love the deeds of unrighteousness; wherefore do you hope for good for yourselves? You know that you shall be delivered into the hands of the righteous, and they shall cut off your necks and slay you, and have no mercy on you.

13 Woe to you who rejoice in the distress of the righteous; for no grave shall be dug for you.

14 Woe to you who say the words of the wise are empty; for you shall have no hope of life.

15 Woe to you who write down lying and godless words; for they write down their lies so that men may hear them and act godlessly towards their neighbor. Therefore they shall have no peace but die a sudden death.

[Chapter 99]

1 Woe to you who do godless acts, and praise and honor lies; you shall perish, and no happy life shall be yours.

2 Woe to them who pervert the words of righteousness, and transgress the eternal law, and count themselves as sinless. They shall be trodden under foot on the earth.

3 In those days make ready, you righteous, to raise your prayers as a memorial, and place them as a testimony before the angels, that they may place the sin of the sinners for a reminder before the Most High.

4 In those days the nations shall be stirred up, and the families of the nations shall arise on the day of destruction.

5 And in those days the destitute shall go and throw their children out, and they shall abandon them, so that their children shall perish because of them. They shall abandon their children that are still babies

(sucklings), and not return to them, and shall have no pity on their loved ones.

6 Again, I swear to you, you sinners, that sin is prepared for a day of unceasing bloodshed.

MAT 24:6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places. 8 All these are the beginning of sorrows.

7 And they who worship stones, and carved images of gold and silver and wood and stone and clay, and those who worship impure spirits and demons, and all kinds of idols not according to knowledge, shall get no manner of help from them.

8 And they shall become godless by reason of the folly of their hearts, and their eyes shall be blinded through the fear of their hearts and through visions in their ambitions (dreams).

Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:
17Which are a shadow of things to come; but the body is of Christ.
18Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,
19And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

9 Through these they shall become godless and fearful; for they shall have done all their work with lies, and shall have worshiped a stone, therefore in an instant shall they perish.

Revelation 9:19For their power is in their mouth, and in their tails: for their

tails were like unto serpents, and had heads, and with them they do hurt.
20And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10 But in those days blessed are all they who accept the words of wisdom, and understand them, and observe the paths of the Most High, and walk in the path of His righteousness, and become not godless with the godless, for they shall be saved.

11 Woe to you who spread evil to your neighbors, for you shall be slain in Hell.

12 Woe to you who make your foundation that of deceitful (sin) and lies, and who cause bitterness on the earth; for they shall thereby be utterly consumed.

13 Woe to you who build your houses through the hard labor of others, and all their building materials are the bricks and stones of sin; I tell you, you shall have no peace.

14 Woe to them who reject the measure and eternal inheritance of their fathers and whose souls follow after idols; for they shall have no rest.

15 Woe to them who do unrighteous acts and help oppression, and kill their neighbors until the day of the great judgment, for He will throw down your glory.

16 For He shall throw down your glory, and bring affliction on your hearts, and shall arouse His fierce anger, and destroy you all with the sword; and all the holy and righteous shall remember your sins.

[Chapter 100]

1 And in those days in one place the fathers together with their sons shall kill one another and brothers shall fall in death together until the streams flow with their blood.

2 For a man shall not withhold his hand from killing his sons and his sons' sons, and the sinner shall not withhold his hand from his honored brother, from dawn until sunset they shall kill one another.

MAR 13:12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

3 And the horse shall walk up to the breast in the blood of sinners, and the chariot shall be submerged to its height.

REV 14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

4 In those days the angels shall descend into the secret places and gather together into one place all those who brought down sin and the Most High will arise on that day of judgment to execute great judgment among sinners.

5 And over all the righteous and holy He will appoint guardians from among the holy angels to guard them as the apple of an eye, until He makes an end of all wickedness and all sin, and even if the righteous sleep a long sleep, they have nothing to fear.

6 And the wise men will seek the truth and they and their sons will understand the words of this book, and recognize that their riches shall not be able to save them or overcome their sins.

7 Woe to you sinners, on the day of strong anguish, you who afflict the righteous and burn them with fire; you shall be requited according to your works.

8 Woe to you, you obstinate of heart, who watch in order to devise wickedness; therefore shall fear come on you and there shall be none to help you.

9 Woe to you, you sinners, on account of the words of your mouth, and on account of the deeds of your hands which your godlessness as caused, in blazing flames burning worse than fire shall you burn.

2TH 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power?

10 And now, know that the angels will ask Him in heaven about your deeds and from the sun and from the moon and from the stars they will ask about your sins because on the earth you execute judgment on the righteous.

11 And He will summon to testify against you every cloud and mist and dew and rain; for they shall all be withheld from falling on you, and they shall be mindful of your sins.

12 And now give gifts to the rain that it cease not from falling on you, nor the dew, when it has received gold and silver from you that it may fall. When the hoar-frost and snow with their chilliness, and all the snow storms with all their plagues fall on you, in those days you shall not be able to stand before them.

[Chapter 101]

1 Observe heaven, you children of heaven, and every work of the Most High, and fear Him and work no evil in His presence.

2 If He closes the windows of heaven, and withholds the rain and the dew from falling on the earth on your account, what will you do then?

3 And if He sends His anger on you because of your deeds, you cannot petition Him; for you spoke proud and arrogant words against His righteousness, therefore you shall have no peace.

4 Don't you see the sailors of the ships, how their ships are tossed back and forth by the waves, and are shaken by the winds, and are in great trouble?

5 And therefore they are afraid because all their nice possessions go on the sea with them, and they have bad feelings in their heart that the sea will swallow them and they will perish therein.

6 Are not the entire sea and all its waters, and all its movements, the work of the Most High, and has He not set limits to its actions, and confined it throughout by the sand?

7 And at His reproof it fears and dries up, and all its fish die and all that is in it; but you sinners that are on the earth fear Him not.

8 Has He not made heaven and the earth, and all that is in it ? Who has given understanding and wisdom to everything that moves on the earth and in the sea?

9 Do not the sailors of the ships fear the sea? Yet you sinners do not fear the Most High.

[Chapter 102]

1 In those days if He sent a horrible fire on you, where will you flee, and where will you find deliverance? And when He launches out His Word against you will you not be shaken and afraid?

2 And all the luminaries shall be shaken with great fear, and all the earth shall be afraid and tremble and be alarmed.

3 And all the angels shall execute their commands and shall seek to hide themselves from the presence of He who is Great in Glory, and the children of earth shall tremble and shake; and you sinners shall be cursed for ever, and you shall have no peace.

2 Peter 3:8But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.
9The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
10But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
11Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,
12Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
13Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

4 Fear you not, you souls of the righteous, and fear not you who have died in righteousness.

5 And don’t grieve if your soul has descended in to the grave in grief, and that in your life you were not rewarded according to your goodness, but wait for the day of the judgment of sinners and for the day of cursing and chastisement.

6 And when you die the sinners will say about you: "As we die, so die the righteous, and what benefit do they reap for their deeds?

7 See, even as we, so do they die in grief and darkness, and what have they more than we? From now on we are equal.

8 And what will they receive and what will they see for ever? Look, they too have died, and from now on for ever shall they see no light."

9 I tell you, you sinners, you are content to eat and drink, and rob and sin, and strip men naked, and acquire wealth and see good days.

10 Have you seen the righteous how their end was peace, that no violence is found in them until their death?

11 Nevertheless they died and became as though they had not been, and their spirits descended into Hell in tribulation.

Matthew 10:28Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.

[Chapter 103]

1 Now, therefore, I swear to the righteous, by the glory of the Great and Honored and Mighty One who reigns, I swear to you, I know this mystery.

2 I have read the heavenly tablets, and have seen the holy books, and have found written in it and inscribed regarding them.

3 That all goodness and joy and glory are prepared for them, and written down for the spirits of those who have died in righteousness, and that much good shall be given to you in reward for your labors, and that your lot is abundant beyond the lot of the living.

4 And the spirits of you who have died in righteousness shall live and rejoice, and your spirits shall not perish, nor shall your memory from before the face of the Great One to all the generations of the world, therefore no longer fear their abuse.

5 Woe to you, you sinners, when you have died, if you die in the abundance of your sins, and woe to those who are like you and say regarding you: “Blessed are the sinners, they have seen all their days.

6 And how they have died in prosperity and in wealth, and have not seen tribulation or murder in their life; and they have died in honor, and judgment has not been executed on them during their life."

7 You know that their souls will be made to descend into Hell and they shall be wracked in great tribulation.

8 And into darkness and chains and a burning flame where there is harsh judgment your spirits shall enter, and the great judgment shall be for all the generations of the world. Woe to you, for you shall have no peace.

9 The righteous and good who are alive, do not say: "In our troubled days we have worked hard and experienced every trouble, and met with much evil and been afflicted, and have become few and our spirit small.

10 And we have been destroyed and have not found any to help us even with a word. We have been tortured and destroyed, and not expect to live from day to day.

11 We hoped to be the head and have become the tail. We have worked hard and had no satisfaction in our labor; and we have become the food of the sinners and the unrighteous, and they have laid their yoke heavily on us.

12 They have ruled over us and hated us and hit us, and to those that hated us we have bowed our necks but they pitied us not.

13 We desired to get away from them that we might escape and be at rest, but found no place where we should flee and be safe from them.

14 We complained to the rulers in our tribulation, and cried out against those who devoured us, but they did not pay attention to our cries and would not listen to our voice.

15 And they helped those who robbed us and devoured us and those who

made us few; and they concealed their oppression (wrongdoing), and they did not remove from us the yoke of those that devoured us and dispersed us and murdered us, and they concealed their murder, and did not remember that they had lifted up their hands against us."

Jeremiah 30:15 Why do you cry out over your wound, your pain that has no cure? Because of your great guilt and many sins I have done these things to you.
16 " 'But all who devour you will be devoured; all your enemies will go into exile. Those who plunder you will be plundered; all who make spoil of you I will despoil.
17 But I will restore you to health and heal your wounds,' declares the LORD, 'because you are called an outcast, Zion for whom no one cares.'
18 "This is what the LORD says:" 'I will restore the fortunes of Jacob's tents and have compassion on his dwellings; the city will be rebuilt on her ruins, and the palace will stand in its proper place.
19 From them will come songs of thanksgiving and the sound of rejoicing. I will add to their numbers, and they will not be decreased; I will bring them honor, and they will not be disdained.

[Chapter 104]

1 I swear to you, that in heaven the angels remember you for good before the glory of the Great One.

2 And your names are written before the glory of the Great One. Be hopeful; for before you were put to shame through sickness and affliction; but now you shall shine as the lights of heaven,
3 You shall shine and you shall be seen, and the doors of heaven shall be opened to you. And in your cry, cry for judgment, and it shall appear to you; for all your tribulation shall be visited on the rulers, and on all who helped those who plundered you.

4 Be hopeful, and do not throw away your hopes for you shall have great joy as the angels of heaven.

5 What will you have to do ? You shall not have to hide on the day of the great judgment and you shall not be found as sinners, and the eternal judgment shall not come to you for all the generations, eternally.

6 And now fear not, you righteous, when you see the sinners growing strong and prospering in their ways; do not be their companions, but keep away from their violence.
7 For you shall become companions of the hosts of heaven. And, although you sinners say: "All our sins shall not be found out and be written down," nevertheless they shall write down all your sins every day.

8 And now I show to you that light and darkness, day and night, see all your sins.

9 Do not be godless in your hearts, and do not lie and do not change the words of righteousness, nor say that the words of the Holy Great One are lies, nor praise or rely on your idols; for all your lying and all your godlessness (leads not to) come not from righteousness but (leads to) from great sin.

10 And now I know this mystery, that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words, and lie, and practice great deceits, and write books concerning their words.

11 But when they write down all my words truthfully in their languages, and do not change or omit any of my words but write them all down truthfully - all that I first testified concerning them.

12 Then, I know another mystery, that books will be given to the righteous and the wise to produce joy and righteousness and much wisdom.

13 And to them the books shall be given, and they shall believe them and rejoice over them, and then all the righteous who have learned from them all the paths of righteousness shall be paid back.'

[Chapter 105]
Later Additions to the Text – Book of Noah **(Chapters 105-108):**

1 In those days the Lord called them (the wise and righteous) to testify to the children of earth concerning their wisdom: Show it to them; for you are their guides, and a recompense over the whole earth.

2 For I and my son will be united with them for ever in the paths of righteousness in their lives; and you shall have peace: rejoice, you children of righteousness. Amen.

[Chapter 106]

This section of Enoch was not originally attached. It is a fragment from the Book of Noah.

Though this book has not come down to us independently, it has in large measure been incorporated in the Ethiopic Book of Enoch, and can in part be reconstructed from it.

The Book of Noah is mentioned several times in the book of Jubilees. The editor simply changed the name Noah in the context before him into Enoch, for the statement is based on Gen. 5: 32, and Enoch lived only 365 years. Chapters 6-11 are from the same source. They make no reference to Enoch, but bring forward Noah and mention the sin of the angels that led to the flood, and of their temporal and eternal punishment. This section is a repeat of the Semjaza and Azazel myths.

-1. Other pieces of the Book of Noah can be found scattered throughout Enoch in chapters 6-11; 39:1-2a; 54:7-55:2; 60; 65:1-69:25; and 106-107. The fragments seem to have been written earlier than the book of Jubilees and thus were likely written around 200 B.C.

Fragment from the Book of Noah.

1 And after some days my son Methuselah took a wife for his son, Lamech, and she became pregnant by him and bore a son. And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long curls were white as wool, and his eyes beautiful.

2 And when he opened his eyes, he lit up the whole house like the sun, and the whole house was very bright.

3 And on it he levitated (arose) in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness.

4 And his father, Lamech, was afraid of him and fled, and came to his father Methuselah. And he said to him: 'I have begotten a strange son, different and unlike man, and resembling the sons of the God of heaven; and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his face is glorious.

5 And it seems to me that he did not spring from me but from the angels, and I fear that in his days a wonder may be performed on the earth.

6 And now, my father, I am here to ask you and beg you that you may go to Enoch, our father, and learn from him the truth, for his dwelling-place is among the angels."

7 And when Methuselah heard the words of his son, he came to me to the ends of the earth; for he had heard that I was there, and he cried aloud, and I heard his voice and I came to him. And I said to him: 'Behold, here am I, my son, why have you come to me? '

8 And he answered and said: 'Because of a great cause of anxiety have I come to you, and because of a disturbing vision have I approached.

9 And now, my father, hear me. To Lamech, my son, there has been born a son, the like of whom there is none other, and his nature is not like man's nature, and the color of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white

wool, and his eyes are like the rays of the sun, and he opened his eyes and the whole house lit up.

10 And he levitated (arose) in the hands of the midwife, and opened his mouth and blessed the Lord of heaven.

11 And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and now I have come to you that you may make known to me the truth.'

12 And I, Enoch, answered and said to him: 'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to you that in the generation of my father Jared some of the angels of heaven violated the word of the Lord. And they commit sin and broke the law, and have had sex (united themselves) with women and committed sin with them, and have married some of them, and have had children by them.

13 And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity.

14 There shall come a great destruction over the whole earth, and there shall be a flood (deluge) and a great destruction for one year.

15 And this son who has been born to you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die, he and his sons shall be saved.

16 And now make known to your son, Lamech, that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come on the earth on account of all the sin and all the unrighteousness, which shall be full (completed) on the earth in his days.

17 And after that (flood) there shall be more unrighteousness than that

which was done before on the earth; for I know the mysteries of the holy ones; for He, the Lord, has showed me and informed me, and I have read (them) in heavenly tablets.

[Chapter 107]

1 And I saw written about them that generation after generation shall transgress, until a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner of good comes on it.

2 And now, my son, go and make known to your son Lamech that this son, which has been born, is in truth his son, and this is no lie.

3 And when Methuselah had heard the words of his father Enoch, for he had shown to him everything in secret, he returned and showed those things to him and called the name of that son Noah; for he will comfort the earth after all the destruction.

[Chapter 108]

(Author's note: Chapter 108 was added later and was not part of the original text.)

1 Another book which Enoch wrote for his son Methuselah and for those who will come after him, and keep the law in the last days.

2 You who have done good shall wait for those days until an end is made of those who work evil; and an end of the power of the wrongdoers.

3 And wait until sin has passed away indeed, for their names shall be blotted out of the book of life and out of the holy books, and their

(children) seed shall be destroyed for ever, and their spirits shall be killed, and they shall cry and lament in a place that is a chaotic desert, and they shall be burned in the fire; for there is no earth there.

4 I saw something there like an invisible cloud; because it was so deep I could not look over it, and I saw a flame of fire blazing brightly, and things like shining mountains circling and sweeping back and forth.

5 And I asked one of the holy angels who was with me and said to him: 'What is this bright thing (shining)? For it is not heaven but there was only the flame of a blazing fire, and the voice of weeping and crying and moaning, lamenting, and agony.'

6 And he said to me: 'This place which you see are where the spirits of sinners and blasphemers, and of those who work wickedness, are cast and the spirits of those who pervert everything that the Lord hath spoken through the mouth of the prophets and even the prophecies (things that shall be).

7 For some of them are written and inscribed above in heaven, in order that the angels may read them and know that which shall befall the sinners, and the spirits of the humble, and of those who have afflicted their bodies, and been recompensed by God; and of those who have been abused (put to shame) by wicked men:

8 Who love God and loved neither gold nor silver nor any of the good things which are in the world, but gave over their bodies to torture.

9 Who, since they were born, longed not after earthly food, but regarded everything as a passing breath, and lived accordingly, and the Lord tried them much, and their spirits were found pure so that they should bless His name.

10 And all the blessings destined for them I have recounted in the books. And he has assigned them their reward, because they have been found to love heaven more than their life in the world, and though they were trodden under foot by wicked men, and experienced abuse and reviling

from them and were put to shame, they blessed Me.

11 And now I will summon the spirits of the good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh were not rewarded with such honor as their faithfulness deserved.

12 And I will bring out in shining light those who have loved My holy name, and I will seat each on the throne of his honor.

MAT 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

13 And they shall shine for time without end; for righteousness is the judgment of God; because to the faithful He will give faithfulness in the habitation of upright paths.

14 And they shall see those who were born in darkness led into darkness, while the righteous shall shine. And the sinners shall cry aloud and see them shining, and they indeed will go where days and seasons are written down (prescribed) for them.

This ends the Book of Enoch.

***6**

Conclusion

From the beginning of religion, and before, mankind has looked up and imagined angels and demons. Religions call them by various names but the idea of unseen entities have existed since the awakening of the human imagination.

Spiritual beings or entities viewed as benevolent or malevolent appear in the ancient Indo-Iranian religion, from which evolved early Zoroastrianism and the early Hinduism reflected in the Vedas (ancient Aryan hymns). In Zoroastrianism the daevas were viewed as malevolent beings, but their counterparts, the devas in ancient Hinduism, were viewed as gods. The ahuras of Zoroastrianism were good “lords,” but in Hinduism their counterparts, the asuras, were transformed into evil lords.

In a similar manner, Satan, the prosecutor of men in the court of God in the Old Testament book of Job, became the chief antagonist of Christ in Christianity and of man in Isl a m, assuming a much more active and independent role. Similar transformations in other religions indicate that distinctions made between angels as benevolent and demons as malevolent may be too simplistic or may change over time. However, such designations may be used as indicators of the general functions of such spiritual beings.

Hinduism, one of the oldest religions in the world, dating back to 4000 BCE, proves the concept of spiritual or supernatural beings date back more than 6000 years. In Judaism and thus Christianity the earliest appearance of an angel is in the Book of Job, said to be the oldest book in the bible. Satan, an angel and agent of God, in that era of religious thought, temps Job. Many conservative scholars assign the writing of the book of Job to the time of King Solomon, about 950 BC. Historical evidence favors this date, since this was the golden age of biblical Wisdom Literature. Ezekiel (who wrote around 600 BC) mentions Job in 14:14. Some scholars claim it is dated to BC 2000–1800. If the book of Job was written by Moses, it was probably written during his sojourn in Midian.

Book of Enoch, Jasher, Jubilee, and the Book of Giants address the topic of angels, demons, and their origins. The Book of Enoch seems to have informed the Judeo-Christian faith and is even quoted in the Book of Jude. This is because Enoch was considered authentic by Jude and Peter. It is very likely it was considered authentic by the Jews in general in that time.

If the Book of Giants was part of Enoch it also would be considered of the same great value. If the Book of Giants is an addendum or sequel to the Book of Enoch it would reflect the beliefs regarding angels and demons at the time of writing and would be valuable as the history of evolution of religious thought.

Even though the texts of the Book of Giants were fragmented and at places indecipherable, the additional information, when added to the Book of Enoch makes for a very interesting and informative subject.

Angels and demons have been with mankind in his imagination, and in his hopes and fears for over six millennia. Mankind has held tenaciously to the beliefs of these entities. Most religions throughout the world have their versions of these good and evil entities. Such an old and universal idea should be closely examined with an open mind.

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The Book of Jubilees; The Little Genesis, The Apocalypse of Moses

The Book of Jasher - The J. H. Parry Text in Modern English